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University of Minnesota

MFT*TTT

A NATIVE AMERICAN
CURRICULUM UNIT FOR THE
FIFTH GRADE

NATAM V

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FIFTH GRADE
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by
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Training Center for Community Programs
in coordination with
Office of Community Programs
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Training of Teacher Trainers Program,
College of Education

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Minnesota Federation of Teachers

University of Minnesota
Minneapolis, Minnesota

June, 1970

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

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CURRICULUM UNIT FOR THE
FIFTH GRADE
NATAM V

USOE

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The work reported here is part of a large University of Minnesota project, which has been financed from several sources.

A Note on the NATAM Curriculum Series

This curriculum unit was prepared by a Minnesota school teacher. The teacher has recently completed a University course (H.Ed. 111) on Indian education offered through the College of Education and the General Extension Division during the Spring Quarter, 1970. The course, greatly strengthened by the active participation of the Indian Upward Bound Program at the University of Minnesota, grows out of an attempt to deal with certain problems noted in the University of Minnesota aspects of the National Study of American Indian Education.

We believe this unit to be of possible value to Minnesota school teachers. We offer it as an example of what one teacher can do, after minimal preparation, toward developing curriculum materials on a "solo" basis for personal classroom use.

Efforts of this kind are obviously not professional in the strictest sense. Yet they do offer Minnesota teachers with some immediately useable materials, written by their colleagues as the latter develop expertise within a new area of personal interest and growing competence. In this sense, the NATAM Curriculum Series offers the chance to provide a needed service and to test a staff development model.

We solicit your comments on any aspect of this series.

The Coordinators

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AUTHOR'S NOTE

I teach three classes of fifth grade social studies in our departmental program while other instructors are responsible for science, mathematics, and music instruction. Therefore, in this unit which I plan to use next year, I have correlated social studies, reading, language arts, physical education, and art.

In the sixth grade the students are offered an intensive study of Minnesota, including a unit on the Sioux and Chippewa, so I feel that the fifth grade pupil should broaden his understanding of the American Indian, Past and Present.

THE AMERICAN INDIAN:
SIMILARITIES, CONTRIBUTIONS, PROBLEMS

I. Purposes

- A. To become increasingly aware of many similarities between two races of people and thus more easily understand the differences between them.
- B. To develop a greater appreciation for their contributions to the culture we know.
- C. To broaden the scope of understanding the American Indian and the problems confronting him today.

II. Objectives

- A. To promote awareness of how environment influences people's activities.
- B. To establish an understanding of reservation life and its effect on today's Indian citizen.
- C. To develop an appreciation of the Indian's effort to improve his place in society.

THE AMERICAN INDIAN:
SIMILARITIES, CONTRIBUTIONS PROBLEMS

I. Some of the similarities between Indians and the Non-Indians
(Past and Present)

A. Family

1. Babies center of attention; close to mother on cradle board
2. Close family ties
3. Named child after distinguished person
4. Nicknames used by most Indians
5. Children taught good conduct would earn reward and evil conduct would bring sorrow

B. Recreation

1. Telling stories around campfire
2. Canoe racing
3. Ball games
4. Played at activities that trained child for work of adults

C. Food

1. Indians of N.A. principally depended upon domesticated plants as is true in modern world
2. Early use of most of foods eaten today

D. Wearing apparel

1. Parkas
2. Snow shoes
3. Jewelry

E. Medical Practices

1. Steam bath
2. Hot and cold packs
3. Lotions for tired aching feet
4. Fractures set and plasters used
5. Pine bark, a source of vitamin C
6. Use of quinine and many drugs (see list)

F. Education

1. Aztecs had much formal education
2. In all cultures children learned partly by voluntary imitation of older children or adults and by specific instruction from elders
3. Taught to work along with environment

G. Death

1. Causes as varied as those for modern population (disease, violence, suicide)
2. Disposing of property before death by willing it to certain individuals known to some N.A. Indians

H. Social Customs

1. Initiation into "society" as boy approached manhood, somewhat similar to a lodge, college fraternity, or social clubs (or to elementary, junior high, senior high)
2. Wealth was means of "grading" men, especially after appearance of the horse
3. Among the Meso-Americans clothes reflected social status
4. At potlatch feasts along northwest coast freemen were seated according to position of wealth and heredity (similar to seating arrangements at a state function today)
5. Where distinctions of rank occurred, children of distinguished men enjoyed certain advantages.
6. In nineteenth century, the horse became the principal symbol of wealth and prestige (like our cars of minks -- "Keep up with the Joneses.").

I. Other Customs

1. Parades on special occasions
2. Some members of cultures performed magic similar to today's vaudeville magician
3. Most men and women allowed hair to grow full length
4. Smoking tobacco was important part of their culture
5. Appeal of drugs with increasing problems

I. Other Customs (cont.)

6. With buffalo becoming scarce, and competition for good hunting territory, horses, and guns became keener, desire for more European goods drove men to greater efforts
7. Tribes along N.W. Coast captured persons in raids, sold or kept them as slaves (as was done during pre-Civil War days)
8. Music and dancing important to most tribes, though mostly functional

J. Government

1. Of Aztecs, all able-bodied males over 15 years of age were subject to call for duty in the army (like the national guard or officer's reserve units)
 - a. the army was subdivided into units of varying sizes like modern armies
2. Creek village governed by chief chosen by town council and who could be impeached by council
 - a. Also a Vice-chief approved by council plus group of official aides (similar to President, Vice-President, and cabinet members)
3. The Pueblos also possessed true political organization at village level

K. Skills

1. Artistic
 - a. worked with semiprecious stones
 - b. Sculpture of stone
 - c. Wood carving
 - d. Weaving
 - e. Basket designs
2. Specialization
 - a. Making of bows, arrows, and lariats
 - b. House building
 - c. Evaporation process to produce salt for trading purposes
 - d. Making canoes

- e. Carving of totem poles
- f. Hunting and fighting
- g. Whale harpooner
- h. Basketry and weaving
- i. Skin dressing
- 3. Experimentation with plants, techniques of preparing and preserving food
 - a. Processing meat and fish
- 4. Meso-Americans adjusted their culture to several geographical environments

II. Contributions

A. Various categories

- 1. Names on map (see: "Sioux Names on Minnesota Map")
 - a. rivers, cities, lakes, mountains
- 2. Foods
- 3. Political organizations
- 4. Agricultural practices including irrigation
- 5. Medicines
- 6. Sites for many cities
- 7. Routes of highways
- 8. Influenced fine arts
- 9. Sports
- 10. Symbols for advertising

B. Individual contributors (see list)

- 1. Sports
- 2. Arts
- 3. Military Service
- 4. Business
- 5. Governmental positions

III. Problems of the Indian (the nation's fastest growing minority)

A. Reservation life

1. Economic status of residents
2. Lack of industry and source of work
3. Poor housing and facilities

B. Urban living

1. Limited employment
 - a. Lack of trade and technical training
2. Change of culture can cause discouragement
3. Increased personal problems
 - a. High suicide rate
 - b. Alcoholism
4. Little coordinated effort to help them in transition
 - a. BIA withdraws most assistance

C. Education

1. Government schools - public
 - a. Reservation and non-reservation boarding schools
 - b. Segregation
 2. Language barrier
 3. Parental attitude toward education based on past experiences
 4. Little participation allowed in school affairs or in planning curriculum to fit their needs
 5. Drop-outs
- Aid in financing college attendance

D. Assimilation

1. Poor self-image
2. Underdeveloped understanding and appreciation of their culture by non-Indians
3. Indians' distrust of non-Indians
4. Threatened annihilation of own culture
5. Stereotyped image

E. Government involvement

1. BIA

- a. Immense power over approximately 470,000 Indians
- b. Inadequate but protective
 - (1) Wisconsin Menominees

2. Public Health Service

F. Solutions sought

1. Increased Federal aid allocated for Indian programs

2. Additional employment

a. New industries locating on or near reservations

- (1) electronics components plant - Mille Lacs

b. Planning projects

- (1) recreational complex - Leech Lake

- (2) developing integrated timber products industry
- Red Lake

- (3) housing component factory - White Earth

3. Bureau to become technical assistance agency

4. Improved educational program and curriculum

5. Better understanding of Indian culture

6. Improved teacher training programs

7. Minimized social disorganization in assimilation

ACTIVITIES

1. Bring to class exhibit of Indian crafts and artifacts;

baskets	weaving
pottery	jewelry
rugs	beaded work
2. Make model of an Indian boat or travois.
3. List place names of Indian origin (particularly local, state-wide, and the Great Lakes area).
4. Draw a time-line or mural of stages of Indian history to present day.
5. Collect information, news items, pictures of Indians to keep on file or in booklet form (use newspaper, Minn. AAA, Arizona Highways, other current magazines, National Geographic).
6. Draw map showing present-day Indian reservations. Contrast with map showing original locations of Indians.
7. Make booklet (class or individual) composed of poems, printed and original, songs, pictures, free hand drawings, legends.
8. Make wooden or corn cob dolls for exhibit.
9. Make bowls or cooking utensils of clay -- paint -- use Indian designs.
10. On squared paper, make colored designs for decorations on pottery.
11. Make arrangements to contact an Indian school for exchange of correspondence, pictures, and scrapbooks.
12. Visit museums in the metropolitan area and study collections.
13. Draw map of Minnesota and locate reservations.
14. Trace Indian trails on a map -- compare with present-day highways.
15. Listen to authentic Indian music.
16. Make graphs of Indian population of each reservation in Minnesota, comparing figures from earlier dates to today.
17. Plan a day's meals using only food that the Indians ate.
Then plan 3 meals using only foods the Indians did not have.

18. Attempt to find types of work Indians of today are engaged in.
19. Compare needs of people in our city today (Indians and non-Indians).
 - education, shelter, employment, government, communication, food, recreation, spiritual, health, safety
20. Make an Indian dress or a shirt from a gunny sack from the grocer's. Wash it. Cut it in simple shape and sew up the sides. Fringe the bottom. Paint a design on it for teimming, or make a bead design on it with some macaroni or tiny beads. If you use macaroni, paint it the colors you wish, then cut into bead length.

Designs may be colored with dye; purple (grape juice); brown (boiled nut husks); green (boiled leaves); red (red willow, bloodroot); yellow (boiled leaves of sumac or mustard); black (ground charcoal); white (crushed limestone).

Use salt water to soak design in to keep colors from fading.
21. Role playing and simulation games
22. Special committee reports, debates, round table discussions, original plays and poetry

ROLE PLAYING

GROUP I (5 members)

No. 1-2-3- -- You are 10 years old with a younger brother 6 years old and a sister in third grade. You are being sent to a boarding school one thousand miles away from home. You will have to stay until you are 15 years old and must learn a new language. You may see your parents only once or twice in that time if they are fortunate enough to be able to visit you. Only one of your close friends will be going with you so you'll be with strangers. You are to leave your home and parents tomorrow by bus. Your father and mother are very upset and sad, wishing you might stay with them. You don't understand why you must leave.

No. 4-5 -- Mother and father, you were dismayed to learn that your 3 children are being taken against your wishes to a distant school 1000 miles away where they must stay until they are 15 years old. You fear that being separated for such a long time will make you strangers to each other. You will not know where they are living, whether they are sick or well, or any of the new ways they will be learning to do things. You know they're to be taught a different language and must stop talking their own or be punished. This means that they'll probably forget your language and later you may not be able to communicate with your own children! They're being taken by bus tomorrow. It will do them no good to hide because special officials will come after them. They ask you why this is happening to them.

GROUP II (3 members)

No. 1-2 -- You two fathers, with your families, are being forced from your home and surroundings and are being sent to live on a reservation. You have been accustomed to roaming the prairies, hunting and fishing for your food supply, living in homes of your choice, moving to a different location whenever you and your group wish. Now the government says that all of you are to travel to a certain area where you must stay, live as the officials want you to, and give up your freedom. You are discussing the government's decision, made without any chance for you to express your side and how you feel about it. What will it mean to you and your families?

No. 3 -- You are a government official and you join the two men who are talking. You tell them how much easier their lives will be on the reservation and how they and their families will be cared for.

GROUP III (8 members)

No. 1-2-3-4 -- You, your sister, and 2 brothers have learned that a new law may be passed in the state where you live that offers a reward of \$200.000 to be paid anyone who captures a person (adult or child) who has light colored hair, light skin, and blue eyes. You are frantic, wondering if it can be true, and you rush home to tell your parents. You are sure it must be a mistake.

No. 5-6- -- Mother and father, distressed to hear the news your children bring you, fear that it could be true. You try to understand both sides of the problem. You want to calm their fears and protect them while attempting to prepare them for the worst that may happen. You plan to go to some authority to ask for more information and the explanation why such a terrible law should even be considered.

No. 7-8 -- You are government employees who have attended sessions when this law was being discussed. You know how You feel about it but you haven't asked how your co-worker feels. When you are asked about the law, you each explain your view of the matter.

GROUP IV (4 members)

No. 1-2 -- You are two men who, with friends, have been harvesting wild rice for many years to help feed your families. You understand well how to bend and pound the stalks to get the rice without breaking the plants and ruining them for the next year. Now two men have invaded your territory, "rushing the season," and carelessly stripping the stalks, greedy only for this year's harvest. You feel they have no right to trespass on territory reserved for your people and to take work from you that lasts only a short period of the year.

No. 3-4- -- You have learned that good earnings can be made by harvesting wild rice in this particular area and you are anxious to earn extra money for some expensive camping equipment for your families. You have never done this type of work before but it appears to be easy - there's lots of rice - probably plenty for everyone who wants to take it. If not, it should be for the first ones to get to it.

Group V (7 members)

No. 1-2-3-4 -- You have been hunters all of your lives and your families have lived on the buffalo meat you've brought home from the hunts. You have gone with many others whenever the village has needed a new supply of meat and there have always been plenty of buffalo. Gradually you've noticed fewer animals in the herds and recently there have been numerous mountain men, hunters and trappers, riding the plains -- friendly men sometimes staying with you and friends, trading you useful items for buffalo hides. Now a railroad is being built near your homes and those workers with other sport hunters are killing many buffalo, dangerously limiting the supply of meat for you and your families. From rumors you have heard, it seems that killing the buffalo herds is meant to drive you away from your homes or to cause you and your people to starve. You are wondering if the traders are in on this scheme.

No. 5 -- You are a trader who has been on friendly terms with these people, living with them at times, and trading with them. They've shared their food with you, but are becoming unsure of your "friendship" since the railroad has been started and more strangers, some being your acquaintances, are invading their lands. They're wondering whose side you are really on -- if you are really their friend. You are staying with them at present.

No. 6-7- -- You are a railroad worker and a sport hunter who stops to talk to the trader concerning a business deal. The 4 men with whom the trader is visiting wonder what is going to happen to the buffalo herds if you continue your slaughter and what it is going to mean to their future.

(Note of Explanation)

I am including the following simulation game in this unit because I think it has great possibilities and would fit in well with this topic. The use of it may depend partially on the time element, and the adoption of a new text for next year that is based on an interdisciplinary approach.

SIMULATION GAME

---"Simulation Games and Activities for Social Studies"

John C. Youngers and John F. Aceti
The Instructor Publications, Inc.
Dansville, New York 14437
(c. 1969)

In order to play the game, "Bronze Axes," children will need background in the social science of archaeology. Children are fascinated with the study of archaeology, so motivation should present no problem. However, it is important that students understand that archaeological finds are not merely important as curiosities or art objects. The archaeologist, through his ability to interpret his findings, can reveal a great deal about a people and how they lived.

Activities

1. Bring to classroom a collection of books about archaeology. Most school and public libraries have many good children's books on this topic. Encyclopedias are another source of information. Encourage the students to use these books to find out what an archaeologist does. This information may furnish the basis for a bulletin board or chart.
2. Invite a professional or amateur archaeologist in your community to come and speak to the class. The speaker should emphasize the following: the knowledge (training and background) an archaeologist needs, the tools he uses, how he works, and how he interprets his findings.
3. Read to the class articles about unusual archaeological findings. "The National Geographic Magazine" has many such articles.
4. Ask the class to write a story about an archaeologist in the year 3500 A.D., who knows nothing about America as it is today and uncovers the local dump. What would be some of his findings and how would he interpret them?

5. Organize an archaeological field trip. Possibly someone in the community could serve as a resource person. The students could consult with the local historical society regarding possible digging sites. A local landowner could be contacted to secure use of an appropriate plot of land on which students could dig. (A relatively small plot is needed, and it could be easily filled in after the students are finished.) The class should take an active part in planning and organizing the trip.

If a field trip is not feasible in your situation, there is much learning to be gained through planning an imaginary one.

Some good lead-off questions might be: "Are there any places in or around our community where Indian arrowheads could be found by digging? If so, where? How can we find out?" These would lead to a historical and geographic study of the community and its surrounding areas.

The children would also have to find information to answer such questions as:

What tools do I need for an archaeological "dig"?

How do I choose a place to dig?

What kinds of things do I look for when digging?

How do I do the actual digging?

How do I interpret what I have found?

How do we organize the class for a "dig"?

Once the children have experience and background in the subject of archaeology, the game "Bronze Axes" can be played.

SIMULATION: "BRONZE AXES"

This game illustrates the kinds of inferences an archaeologist can draw from a relatively simple finding, and the structure and organization of a barter economy.

PRE-GAME DISCUSSION:

Show the class pictures and read descriptions of the construction and uses of stone axes. This information can be obtained from encyclopedias and specific books on early man. Children could also collect the materials to make their own stone axes.

Through questioning and discussion, direct students to the following understandings regarding what an archaeologist could infer about a people if he discovered that they used stone axes exclusively:

1. Materials used in making stone axes are common and can be easily obtained in most localities.
2. A stone ax is simple enough to be made and used by practically anyone.
3. Making and using stone axes involves neither trade with another group of people for materials nor specialization of labor.

MATERIALS:

1. Using 3" x 5" tagboard cards, print the word "food" on 20 cards, "copper" on 15, "tin" on 15, and "bronze" on 25. Have extra cards available in case you run short. These cards are referred to as unit cards during the game.
2. Duplicate copies of the following information sheets:

(INFORMATION SHEET #1)

"The Bankoos"

Tribal Resources and Needs

Food: Your tribe needs 9 units of food to live through the winter. It takes 2 workers (doing nothing else) to produce one unit.

Natural Resources: There is a tin mine in your tribal land. One worker can mine two units of tin.

People: You may have as many people in your tribe work as miners or farmers as you wish. However, they cannot do both jobs. Only one person in your tribe knows how to make bronze axes. He is able to make as many as you have materials for but can do nothing else.

Needs: a. You need enough food to live through the winter.

b. You need at least one bronze ax for everyone in your tribe. To make four bronze axes, you will need one unit of tin plus one unit of copper plus the labor of the bronze-making specialist.

(INFORMATION SHEET #2)

"The Arkwarks"

Tribal Resources and Needs

Food: Your tribe needs 10 units of food to live through the winter. One worker (doing nothing else) can produce one unit.

Natural Resources: There is a copper mine located on your tribal land. Each worker assigned to mining can produce two units of copper.

People: You may assign as many people in your tribe to work as farmers or miners as you wish. They cannot do both jobs. No one in your tribe knows how to make bronze. You must find someone from another tribe who is a bronze-making specialist to come to your tribe and make bronze axes for you.

Needs: a. You must feed your tribe through the winter.

b. You want at least one bronze ax for every member of your tribe. To make 4 bronze axes, it will take 1 unit of tin plus 1 unit of copper plus the labor of a bronze-making specialist.

(INFORMATION SHEET #3)

"The Qwohogs"

Tribal Resources and Needs

Food: Your tribe needs 6 units of food to live through the winter. One worker can grow 2 units of food. However, if he is growing food, he cannot work at any other job.

Natural Resources: You have good farm land but no tin or copper.

People: There are three people in your tribe who know how to make bronze. These are called bronze-making specialists. One bronze-making specialist can make an ax for everyone in your tribe. You do not have to assign these specialists to making bronze if you do not wish to do so.

Needs: a. You must feed your tribe through the winter.

b. You want at least one bronze ax for every member of your tribe. To make four bronze axes, it will take 1 unit of tin plus 1 unit of copper plus the labor of the bronze-making specialist.

GAME DIRECTIONS:

Divide the class into three groups representing primitive tribes. The names of the tribes are the "Arkwards," the "Bankoos," and the "Qwohogs."

Read the following statement to the class:

"You are all members of early tribes of men. In order to survive, during this game each group must organize and work together as a tribe. Before we play the game, there is some information you need to know, so please listen carefully.

"Around four thousand years ago, although no one knows exactly how or when, an important discovery was made. This was the discovery that by melting rocks containing tin and copper and mixing the two together a new metal called bronze could be made.

"Bronze was stronger, lasted longer, could be shaped easier, and kept a sharp edge better than any other material that had been used. Made into axes, it was a better tool than stone axes. As a weapon, it was much more dangerous. A tribe with bronze axes and spears fighting against a tribe with stone axes and spears would be like an army with machine guns fighting an army armed with bows and arrows.

"Early tribes had a few problems in getting bronze for their tools and weapons, however. Bronze was very difficult to make and not everyone knew how to do it. You had to know a great deal about metals and heating temperatures.

"It also took time to make bronze. Men had to mine the copper and tin, melt it, mix it, and make it into axes. This meant they did not have time to hunt, grow food, or build houses. But with a bronze ax a man could hunt, cut wood, and defend himself against his enemies much better.

"There was one other problem in the making of bronze. Usually the two metals, copper and tin, were not found close together. This often meant that one tribe had copper, another tin, and a third neither of the two. Therefore, they had to trade with other tribes to get the metals they wanted.

"In the game we are going to play, each tribe will be given lists of the things it has and the things it needs and wants. Each tribe is going to get the things it wants and needs by assigning members of the tribe to certain jobs and by making agreements or trades with the other tribes. The most successful tribe will be the one which can feed itself and get the most materials for making bronze axes."

"Only one person from each tribe may go to another tribe at any one time to make a deal. Since we do not have tin, bronze, axes, and the other real things used in the game, we will let the names of these things, written on cards, stand for them."

(Pass out the appropriate information sheets to members of each tribe. Students are not to see the information sheets of tribes other than their own.)

"Read your tribe's information sheet once and then listen to the rest of the directions.

"You will have to organize your tribe if it is to survive. It will be necessary to choose a leader and to assign certain jobs to the members of the tribe.

"For example, you may decide to have four people grow food and five people mine tin. Write down the information like this:

BANKOOS

Farmers: David, Janet, Susan, Michael = 2 units food

Miners: Carol, Claine, Bob, Don, Tony = 10 units of tin

"After the members of the tribe have been assigned their jobs, take this information to your teacher. She will give you the correct number of food, tin, or bronze cards. We will call these unit cards. By 'unit' we mean a certain amount. A unit card of food could stand for enough food to feed your tribe for two weeks, or any other amount we wish it to stand for. The particular amount a unit stands for is not important to our game.

"Remember, in assigning jobs to the members of your tribe, you should try to produce the thing you can produce the most of with the fewest number of workers. You can then trade this for the other things which would take your tribe more workers to produce or which you could not get otherwise.

"After you have your unit cards, you may trade them with other tribes to get the things you want. Workers who have been assigned to one job may not be assigned to another during a game period. Each time you obtain one unit card of tin and one unit card of copper, send your bronze-making specialist to the teacher to exchange them for a bronze ax card."

Each tribe, after assigning workers and collecting unit cards, decides what it wants and what it is willing to trade for it. The tribe does not know what the other tribes have. It may send one representative to make contact with each of the other tribes, report back to his own tribe, and conduct all transactions. The "winning" tribe is the one which (a) successfully feeds its members and (b) makes the most bronze axes.

NOTE: The formula for producing food, bronze, and tin (i.e., one unit of food takes two workers to produce) is an arbitrary one, dependent upon class size and how the game strategy your students use works. After playing the game through for one period you may find it necessary to change the production formula.

PROCEDURES IN BRIEF:

1. Divide class into tribes: Arkwarks, Bankoos, Qwohogs.
2. Read game introduction (set the scene).
3. Pass out lists of "Tribal Resources and Needs."
4. Tribes choose leaders (or establish a political system).
5. Each tribe assigns workers to different jobs based on list of "Tribal Resources and Needs" and tribal decisions on how best to obtain their goals.
6. Worker assignments are written down (by each member of a tribe), and the number of unit cards (food, tin, or copper) resulting from this allocation of workers is computed.
7. One tribal member goes to teacher and submits list of worker assignments. The teacher, in turn, gives the tribal representative the appropriate number of unit cards.
8. Each tribe decides what it can afford to trade for the things it needs.
9. Each tribe sends a representative to make contact with another tribe to see what it has and is willing to trade.
10. Tribal representatives report back to their tribes to discuss trading terms (how many food units for one unit of tin, etc.) until exchanges are finally made between the tribes.
11. The "winner" is determined by these rules:
 - a. The tribe must first successfully feed itself according to food needs given on its "Tribal Resources and Needs" list.
 - b. The tribe which makes the most bronze axes according to given formula wins the game.

POST-GAME FOLLOW-UP AND EVALUATION:

A post-game evaluation is a necessity if the simulation game is to be effective as a teaching-learning device. The following questions may be used to direct the post-game discussion:

1. Did you select a leader for your tribe? How was he chosen?
2. How were decisions made in your tribe regarding the assignment of workers, what was to be traded, etc.? Did everyone make the decision? Did you vote on it? Did one person decide for all the rest of the tribe?
3. How did you decide how many units of food were worth a unit of tin? of copper? How many units of copper were worth a unit of tin? How many units of copper, tin, or food was a bronze-making specialist worth?
4. What would happen if each tribe produced just enough food to feed itself?
5. What would happen if the Bankoos could mine only enough tin to make bronze axes for themselves?
6. What could happen if one tribe made more bronze axes than it needed?
7. What could happen if one tribe found a way to grow twice as much food with fewer workers?
8. If the Arkwarks are having a food shortage because of a poor crop, should they continue to mine copper?
9. If one tribe discovered a metal which was better than bronze, and did not use copper and tin, what could happen?
10. If an archaeologist discovered that a certain tribe was using bronze axes, what are some of the conclusions he could make?
 - a. There was specialization of jobs because bronze making was too complex to be carried out as a part-time job.
 - b. This meant a more complex social and economic system for the specialists depended on others for food, etc.
 - c. Tin and copper seldom occur together. Therefore, it was necessary to import one or both.
 - d. If importing had taken place, some sort of communication and trade with other people was involved.
 - e. The tribe must have had something to barter for the materials.
-- a surplus of some local products.

TOYS AND GAMES

Almost every tribe in the U.S. made toys and dolls for its children. Indian children had stilts to walk on. They made their own tops to spin. Every boy had his bow and arrows, and a little target for practice in shooting. He played with his slingshot like all boys do. He also had many pets.

Boys who lived near water made little canoes. Eskimo children made little kayaks to sail on water in summer.

Navajo children built playhogans like hogans in which they lived. Those who lived in tepees built tiny tepees.

Most Indian girls had dolls. The Indian mothers and fathers spent lots of time making and dressing dolls for their children. Indians who lived in woods and forests made dolls out of wood, bark, grasses, leaves, pine needles, and roots. The earliest dolls were usually crude and had no features. Later dolls were made of skins or cloth, stuffed with spruce moss. Sometimes these dolls had human hair fastened to head, their faces were painted, and even the eyebrows marked.

The Seminole Indians in Florida made dolls of cocoanut fiber, and dressed them in their native tribal costume.

Wherever corn was grown, dolls were made of cornhusks. Hair was made of the corn silk. They usually had braided arms and legs, and a fat body with round head. Sometimes these dolls did not have features. Other times a face was painted on a piece of skin and sewed to the head. Some were dressed in skins or robes like those used by the tribe.

GAMES

1. The Hidden Stock

This guessing game can be played by two teams of three or more. You will need four paper towel rolls, closed at one end with paper, and decorated with Indian symbols. You will also need a painted stick that fits inside the rolls, and dried beans, peas, or pebbles for counters.

One team hides a painted stick inside one of the tubes and lines them up with the closed end toward the other team. A player from the second team guesses in which tube the stick is hidden. If he is correct, his team gets ten beans. If not, a second player guesses and, if correct, takes six beans. If third player guesses correctly his team gets four beans. The second team then hides the stick and the first team guesses. Winning team is the one with the most beans after each team has had ten guesses.

2. Shuttlecock

The equipment for this consists of wooden paddles about 9" in diameter, with wooden handles, or you can use any kind of paddle board. For the shuttlecock, tie feathers around a large cork.

Players stand in a circle from 6 to 10 feet apart. First player bats shuttlecock to player on his right, who must keep it going by batting it to his right hand neighbor. If player misses, hits a wild serve or serves shuttlecock overhead of player, he must drop out.

Game continues until only one player is left.

3. Ring and Pin

In this popular game, the pin is a pointed stick, and the ring a bone or flat piece of wood with a hole at the center. Tie a string from a ring of cardboard to a stick or dowel. Player holds stick in his hand, brings end up sharply to toss ring in the air and tries to catch it with the stick. Players may each have several tries.

4. Ball Race

You will need a large ball for each player. Footballs will make the race harder and more exciting. Players race by kicking the ball, along the ground, ahead of them. Both player and ball must be over the goal line to win. If ball is touched with the hand, player is out.

5. Kick the Stick Relay

Teams line up at starting line with a crooked stick about a foot long in front of each line. First player kicks stick, along the ground to goal and back. Players continue in relay style.

6. Roll the Ball

A corn cob, cut flat on both ends (you can use a cardboard roll) is placed on end. A 4" square of heavy cardboard is balanced on top and 5 or 6 beans placed on the cardboard.

From a distance of about 20 feet, players take turns rolling a ball to knock over the corn cob. Each marks the spot where his ball lands. When target is knocked over, player whose ball is nearest to the beans wins them. Winner is one with most beans.

7. Where's the Stick?

This game is played with two sticks, one of which is marked at the center with a notch or band of color. Behind his back, the leader of one team holds a plain stick in one hand and a marked stick in the other. Players on the other team take turns guessing which hand holds the marked stick. If player guesses correctly, he takes both sticks for the first team to guess. After three incorrect guesses, sticks change hands.

Sometimes tally sticks are awarded for correct guesses, and the team with the greatest number wins.

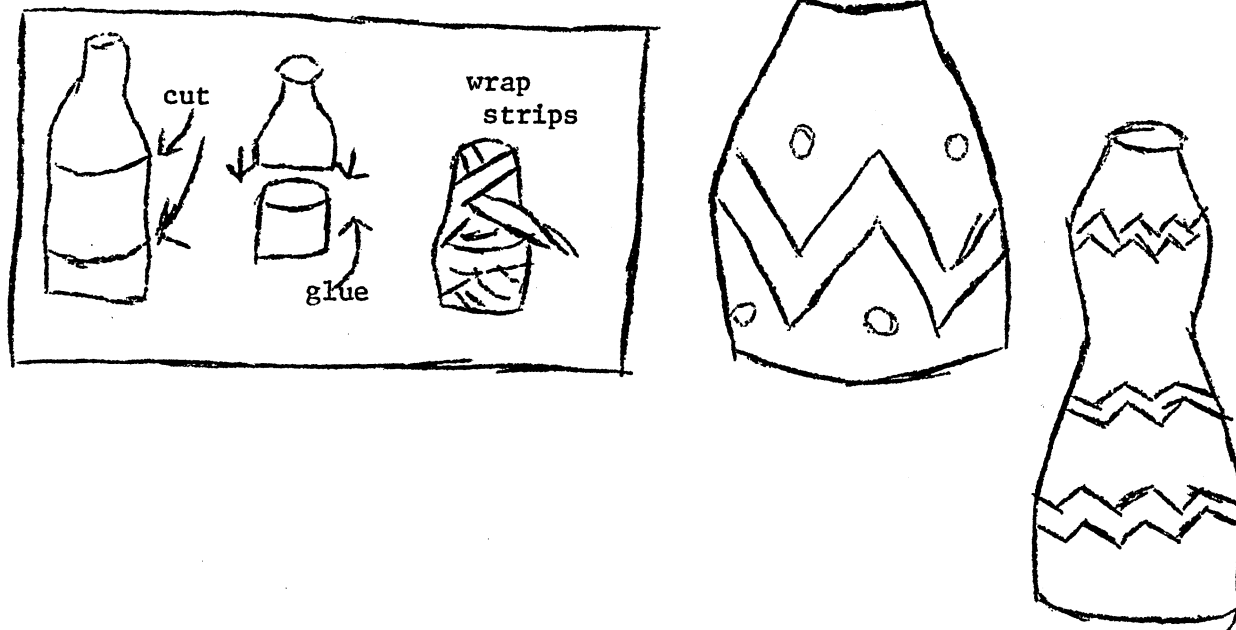
8. Chunkey

This game calls for a quick eye and good timing. A player rolls a stone disk across the snow. The two young braves with their light wooden spears are preparing to throw their spear at just the right moment to penetrate the center hollow of the rolling disk.

There is a leatherpring up along the side of each spear and this will be encircled by disk when it comes to a stop if the thrower is to accomplish the intent of the game.

The Indians admired physical skill and their many games helped to develop the bodies and coordination of the young Indian braves.

CRAFTS



Made on a plastic bottle base, these papier mache covered vases have every appearance of clay pottery.

Cut a quart size bleach bottle, as shown by dotted lines, and discard center section. Fit and glue top and bottom sections together. (Tape together while glue dries.)

For papier mache covering, apply 1" strips of newspaper alternately with wallpaper paste, adding several layers to achieve shape and appearance desired.

Allow to dry completely, then paint in desired colors. When paint is dry, add painted Indian designs in contrasting colors.

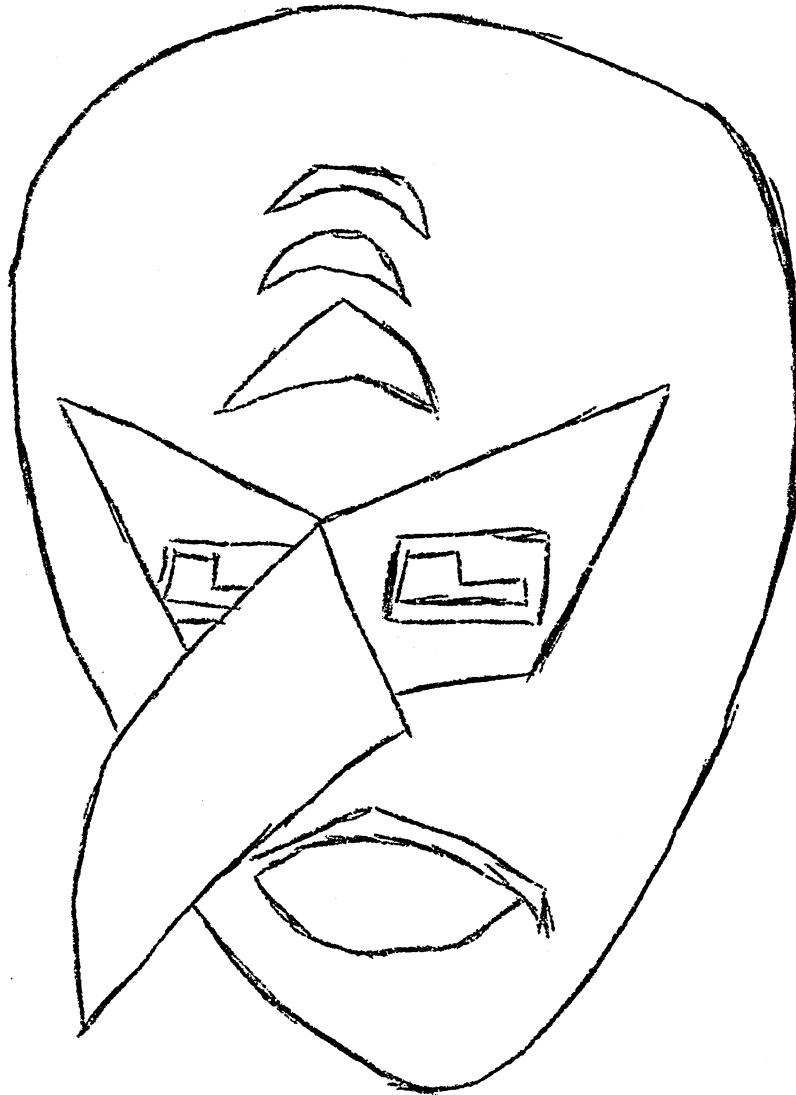
SAND PAINTING

To color the sand, put a little in a jar, add a few drops of food coloring and shake well. Set in sun or oven to dry.

Bold simple designs are most effective for sand painting. Trace simple design outline inside a shallow box. Spread even covering of ordinary liquid glue onto all areas that are to be same color and sprinkle with sand. Shake excess sand off and save. Repeat with next color, as soon as first color is dry, continuing in this way until picture is completely covered.

Variation: For emphasis, "draw" outline with contrasting cord; spread glue along outline, then apply cord. Fill in areas between the cord with colored sand.

MASKS

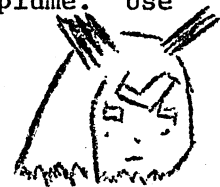


Cut shirt or dress-box cardboard into shape desired--simple oval or tapered sharply at top or bottom. Cut out openings for eyes and nose, and paint with vivid colors.

Add large nose or bird beak cut from folded paper and attached by turning under 1/4" flaps at base for gluing.

Make mask from paper bag. Shredded crepe paper makes the plume. Use tempera paints or crayons to make the face.

Anklet can be made from wide elastic. Sew on bells and loop strands of wool through the elastic for a fringe.

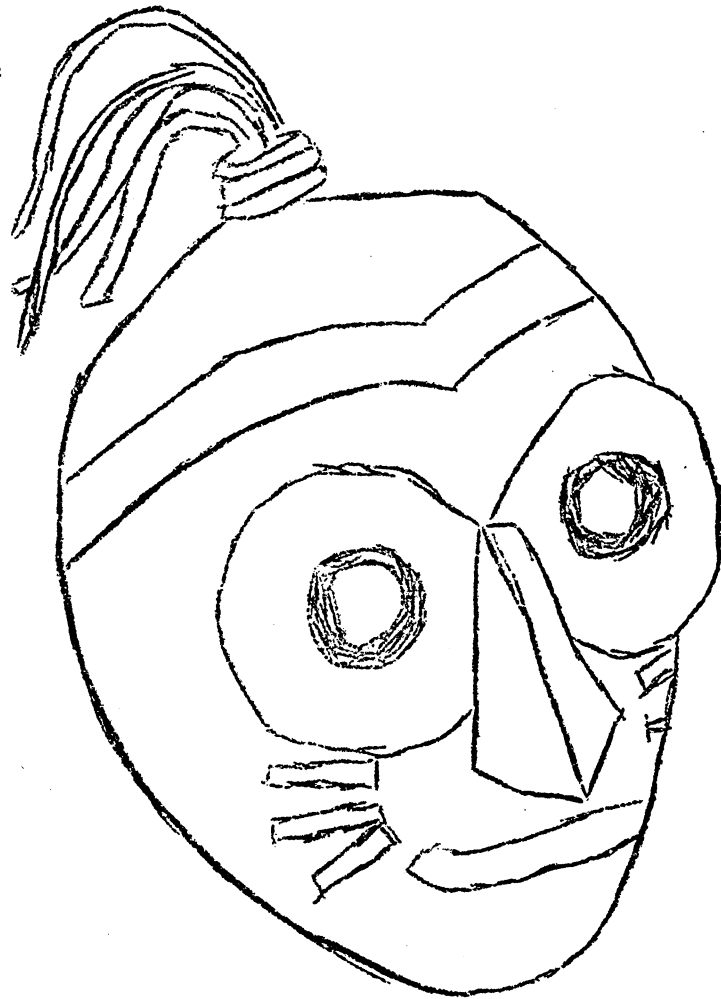


MASKS

Grotesquely brilliant Indian masks for totem poles, dances or wall decorations can be made in a variety of ways.

Simple masks can be made from paper plates, heavy brown paper, or cardboard.

Those of gauze and plaster are more realistic and long lasting.

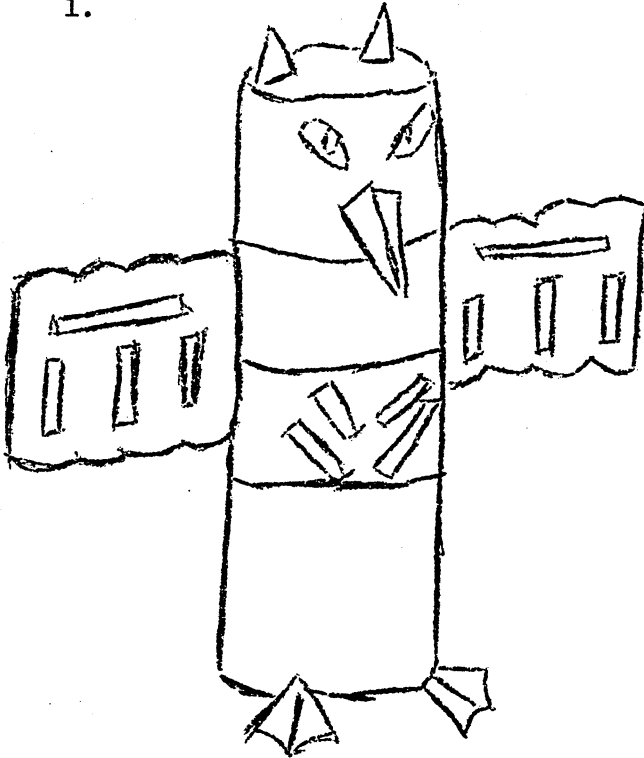


Blow up balloon slightly larger than a head size. Cover with 2 layers of dampened cheesecloth, put on in strips or in large pieces. Cover with thin mixture of plaster. Allow to dry overnight. Puncture balloon and cut mold in half, making 2 basic masks -- one per child.

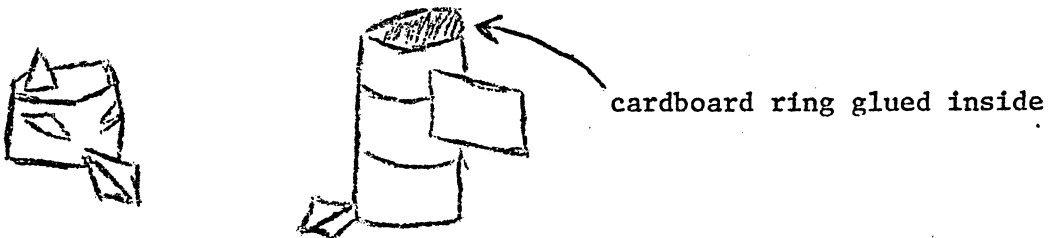
First pencil features and war paint areas--then cut openings for eyes and nose. Paper nose is made in exaggerated shape, with tabs at base to glue to mask as above. Portions of face, such as area around eyes, can be accented with colored paper glued on lightly to stand away from mask in a 3-D effect.

TOTEM POLES

1.



For body, use 4" piece of cardboard roll and for head a 2" piece. Cover the ends with cardboard circles. Glue a cardboard ring about 1/2" wide just inside top of body, to form a collar over which the head fits.



2.

Make from 6-8 hot-drink paper cups that have handles. Alternate stacking upside down, right side up, upside down, etc. Glue together, taping until dry.

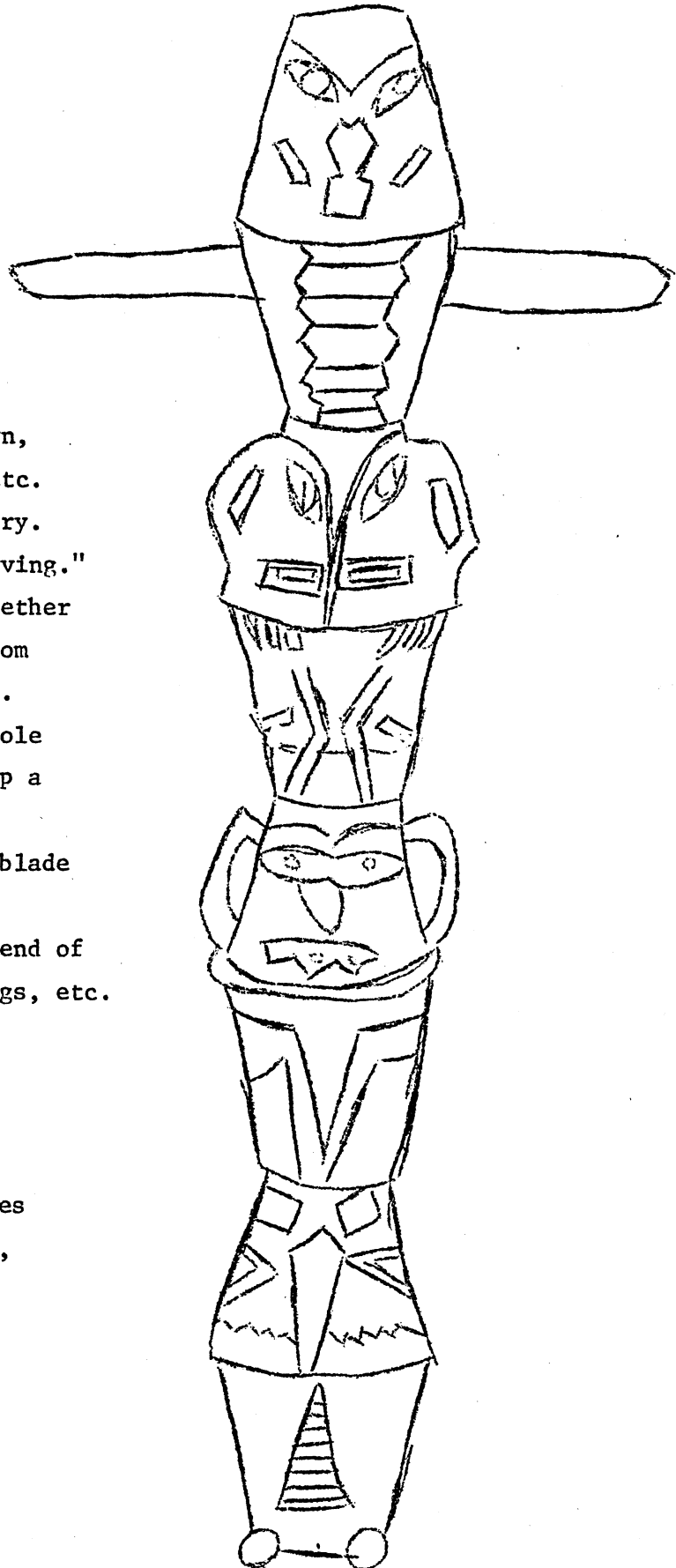
Use imagination for "carving." For the ears, glue handle together for one ear and add handle from another cup for the other ear.

For the nose cut small hole and insert light bulb, or slip a folded shape in a slit.

For wings, use a tongue blade (depressor).

For other features, use end of clothespin, reinforcement rings, etc.

3. Stack several oatmeal boxes to height desired. Add wings, noses of cardboard. Paint on Indian designs.



4. Macaroni Totem Pole

Use a cardboard roll 16" long and about 1 1/8" in diameter. Cover one end of cardboard roll with a circle of cardboard. Glue a 5" circle of cardboard over the other end.

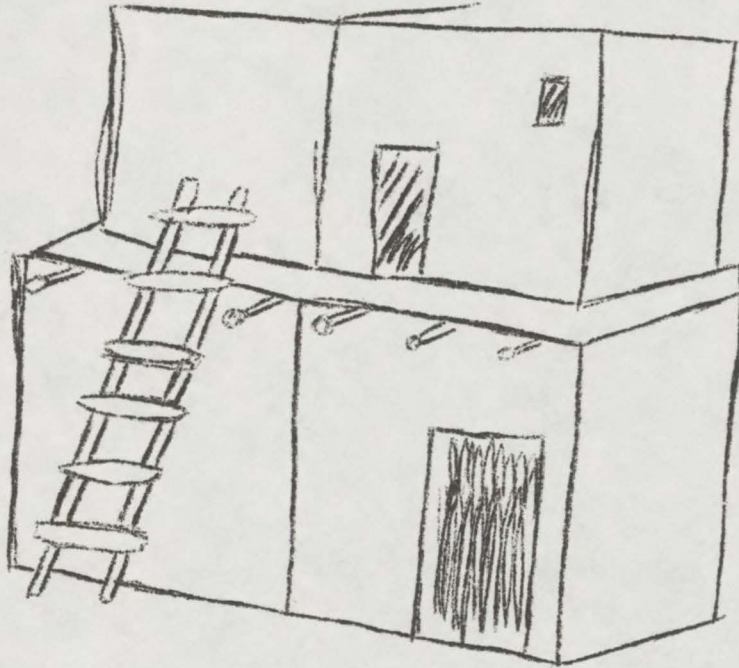
Measure off the pole into five sections or heads, and draw lines around the pole to separate sections. Cut wings from cardboard. Glue them into slits cut in the section second from the top of the pole.

Work from base up when gluing on the macaroni. Use short sections of straight spaghetti, glued hit or miss on the base, to give a grassy effect. Cover the bottom head with small macaroni rings and glue a row of small shell macaroni around top of the head.

For the medicine man section, glue on row of 2" pieces of straight spaghetti, placed vertically and overlapping shell macaroni. Cover the remainder of this section with small macaroni rings.

On the next head, cover the lower half with 1 1/2" pieces of spaghetti, running horizontally. Continue gluing different kinds of macaroni to form designs as wished until it is finished.

PUEBLO INDIAN VILLAGE OF SOUTHWEST



Pile up several cartons. Stack on smaller cartons for upper floors, as pictured. To simulate the rafters which extend near the top of each story, cut holes in cartons and insert painted cardboard rolls. Lash pieces of wood or branches together to make ladders to lean against building. Pueblo can be painted.

PUEBLO INDIAN VILLAGE

You can make your miniature pueblo on a card table or in a cardboard carton, with the front removed and two sides cut in a slope. If you use a box, paint a blue sky and background of mountains and nearby corn fields.

Pile up a number of boxes of various sizes until you have an arrangement which looks like a pueblo village. Mark the positions of the doors and windows, then cut them out. Glue the boxes together and patch cracks between them with clay. Next cover the entire village with a creamy mixture of patching plaster, tinted pale brown with poster paint or vegetable coloring. The plaster may be applied with a brush and dries very quickly. Thin layers of clay or a flour and salt molding mixture may be used instead.

Punch holes along the fronts and sides of the buildings close to the roof and insert short toothpicks or matchsticks painted brown for rafters. Make a number of ladders from toothpicks and paint them brown.

Arrange flat stones around the bottom of the pueblo and sprinkle sand or crushed cereal around the bottom of the box. Make cactus from rolls and balls of green clay and use short bristles cut from a vegetable brush for the spines.

For baking ovens, mold small, deep bowls from clay. Turn upside down and make a small opening in the side and another in the top of each oven. For a pole drying rack for firewood or corn, find four straight twigs 4" long for the legs. Cut four pieces of soda straw about 2" long. Push pipe cleaners through the soda straws for the crossbars and wind around the twigs. Set the frame upright and push the twigs into balls of clay to hold it steady. Across the frame lay other twigs for firewood or add a layer across and glue on tiny twists of yellow crepe paper for corn.

Arrange the pueblo with the ladders in position, the ovens in front and the drying racks to one side. Stand a gray clay burro near the corn field. Stockades of twigs providing shelter for plastic toy horse can be set up in front of the pueblo. Make pipe cleaner figures representing Indian women in bright skirts and capes grinding corn in tiny painted clay bowls on the roofs of the apartments. Men working in the corn fields usually wore cotton shirts and pants, with a folded bandanna tied around the head. In the heat of summer, the older men and women wrap themselves almost completely in blankets to protect themselves from the scorching sun.

("Pack-O-Fun" -- Mar., 1957)

Park Ridge, Ill.

PLACE MATS WITH INDIAN DESIGNS

Use any firm material or heavy paper--empty wild-rice sacks or flour sacks. Make first experimental designs on manila drawing paper 10" square. An extra strip of paper 2" x 10" is folded three times. A simple Indian motif is cut so when the strip is unfolded the motifs are fastened together on the fold. These connected designs are traced on two sides of the manila paper and colored heavily.

When success is achieved on paper the same steps are used on the cloth. The crayon is set into the cloth by inverting it on brown paper and ironing on the wrong side with a warm iron, followed by steam pressing. Edges can be fringed.

NAVAJO RUGS

Use potato net bags. Cut into 4 1/2" x 3 1/2" pieces from net. Cut fluffy yarn -- 10 - 12 strips. Weave into bag. Clip ends when finished.

Make more permanent by gluing to a piece of material the size of rug -- felt is good. Make big one by gluing each square onto a big backing and arrange into a design.

KACHINA DOLLS

1. Kachina Dolls are carved from small wood logs and used by the Hopi Indians in their ceremonial dances. They are then given to the children after the dances. Characteristically, the dolls have large heads, folded arms and angular lines. They are brightly painted and sometimes decorated with feather headdresses.

Shape clay over narrow, straight-sided bottle that has the cap left on -- about 6" high, such as olive bottle. Roll in clay until it is evenly covered. Mark off 3 equal sections: 1 for upper body, 1 for lower , and 1 for legs.

Add clay on either side of upper third, smooth it and cut with knife to outline arms. Add strip across front, removing an inch at center for lower arms. Add clay at side of middle third, and a strip across front. Trim for sides of skirt and hem line. Use clay strips for legs and ovals for feet. Press and smooth large ball of clay around cap of bottle for head.

Add ears and a nose. Press on small circles for eyes.

Cover with "slip" any cracks which develop after drying. Paint doll and add headdress of real or crepe paper feathers.

2. Use 2 corks, large round tooth picks, 1 pipe cleaner, construction paper, and tempera paints.

Cut slit in top of one cork. Stick a small piece of toothpick for nose. Paint face with tempera colors. Paint other cork white for body. Cut wings from black paper.

Cut headdress from blue paper, paint design in red and white and insert in slit on head.

Cut skirt from black paper. Paint design in red and white and past on body. Put head on body with a toothpick. Stick toothpicks in body for legs.

"SOME CHILDREN"

Some children are brown like newly baked bread.
Some children are yellow and some are red.
Some children are white (their eyes may be blue).
Their colors are different, but they are like you!

Some children eat porridge, and some eat figs.
Some children like ice cream, and some, roasted pigs.
Some eat raw fishes and some Irish stew.
They like different foods, but they are like you!

Some children say, "Yes," and some say, "Oui."
Some say, "Ja," and some say, "Si."
Some children say, "Peep," and some say, "Booh."
Their words may be different, but they are like you!

Some children wear sweaters and some wear rebozos.
Some children wear furs and some, silk kimonos.
Some children's needs for clothing are few.
What they wear may be different, but they are like you!

Some children have houses of stone in the streets.
Some live in igloos and some live on fleets.
Some live in straw huts and some in cabins new.
Their homes may be different, but they are like you!

Some children are French, some came from Japan.
Some are Norwegian and some hail from Sudan.
Some children have daytime, while others have night.
Their countries may be different, but they are like you!

Oh, if they could gather some wonderful day--
Come from nearby and far off to meet and play --
They soon would find out (I know I am right!)
That in some ways they differ, but they're mostly alike.

--From bulletin board display at
Human Workshop at Lyndale School

INDIAN CHILDREN

-- Ann Wynne

Where we walk to school each day
Indian children used to play,
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church, not a steeple--
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowling round--
What a different place today
Where we live and work and play.

A SONG OF GREATNESS

(Chippewa)

-- Mary Austin

When I hear the old men
Telling of heroes,
Telling of great deeds
Of ancient days,
When I hear them telling,
Then I think within me
I too am one of these.

When I hear the people
Praising great ones,
Then I know that I too
Shall be esteemed,
I too when my time comes
Shall do mightily.

GRANDFATHER

Grandfather sings, I dance.
Grandfather speaks, I listen.
Now I sing, who will dance?
I speak, who will listen?

Grandfather hunts, I learn.
Grandfather fishes, I clean.
Now I hunt, who will learn?
I fish, who will clean?

Grandfather dies, I weep.
Grandfather buried, I am left alone.
When I am dead, who will cry?
When I am buried, who will be alone?

-- written at the Institute of American
Indian Arts by Shirley Crawford of
the Kalistel tribe

INDIAN CRADLE SONG

Anonymous

Swing thee low in they cradle soft
Deep in the dusky wood;
Swing thee low and swing aloft--
Sleep, as a papoose should;
For safe in your little birchen nest,
Quiet will come and peace and rest,
If the little papoose is good.

The coyote howls on the prairie cold,
And the owlet hoots in the tree:
And the big moon shines on the little child
As he slumbers peacefully;
So swing thee high in thy little nest,
And swing thee low and take the rest
That the night-wind brings to thee.

Thy father lies on the fragrant ground
Dreaming of hunt and fight,
And the pine leaves rustle with mournful sound
All through the solemn night;
But the little papoose in his birchen nest,
Is swinging low as he takes his rest,
Till the sun brings the morning light.

SONNET

-- J.C. Squire

There was an Indian, who had known no change,
Who strayed content along a sunlit beach
Gathering shells. He heard a sudden strange
Commingled noise: looked up; and gasped for speech.
For in the bay, where nothing was before,
Moved on the sea, by magic, huge canoes,
With bellying clothes on poles, and not one oar,
And fluttering colored signs and clambering crews.

And he, in fear, this naked man alone
His fallen hands forgetting all their shells,
His lips gone pale, knelt low behind a stone,
And stared, and saw, and did not understand,
Columbus' soom-burdened caravels
Slant to the shore, and all their seamen land.

POCAHONTAS

-- William Makepeace Thackeray

Wearied arm and broken sword

Wage in vain the desperate fight;

Round him press a countless horde,

He is but a single knight.

Hark! a cry of triumph shrill

Through the wilderness resounds,

As, with twenty bleeding wounds,

Sinks the warrior, fighting still.

Now they heap the funeral pyre,

And the torch of death they light;

Ah! 'tis hard to die by fire!

Who will shield the captive knight?

Round the stake with fiendish cry

Wheel and dance the savage crowd,

Cold the victim's mien and proud,

And his breast is bared to die.

Who will shield the fearless heart?

Who avert the murderous blade?

From the throng with sudden start

See, there springs an Indian maid.

Quick she stands before the knight:

"Loose the chain, unbind the ring!

I am the daughter of the king,

And I claim the Indian right!"

Dauntlessly aside she flings

Lifted axe and thirsty knife,

Fondly to his heart she clings,

And her bosom guards his life!

In the woods of Powhatan,

Still 'tis told by Indian fires

How a daughter of their sires

Saved a captive Englishman.

HIAWATHA'S CHILDHOOD

From "The Song of Hiawatha"

-- Henry Wadsworth Longfellow

By the shores of Gitchee Gumee,
By the shining Big-Sea-Water,
Stood the wigwam of Nokomis
Daughter of the Moon, Nokomis.
Dark behind it rose the forest,
Rose the black and gloomy pine trees,
Rose the firs with cones upon them;
Bright before it beat the water,
Beat the clear and sunny water,
Beat the shining Big-Sea-Water.

There the wrinkled old Nokomis
Nursed the little Hiawatha,
Rocked him in his linden cradle,
Bedded soft in moss and rushes,
Safely bound with reindeer sinews;
Stilled his fretful wail by saying,
"Hush! the Naked Bear will hear thee!"
Lulled him into slumber, singing,
"Ewa-yea! my little owlet!
Who is this that lights the wigwam?
With his great eyes lights the wigwam?
Ewa-yea! my little owlet!"

Many things Nokomis taught him
Of the stars that shine in heaven;
Showed him Ishkoodah, the comet,
Ishkoodah, with fiery tresses;
Showed the Death-Dance of the spirits,
Warriors with their plumes and war-clubs,

Flaring far away to Northward
In the frosty nights of Winter;
Showed the broad white road in heaven,
Pathway of the ghosts, the shadows,
Running straight across the heavens,
Crowded with the ghosts, the shadows.

At the door on Summer evenings
Sat the little Hiawatha;
Heard the whispering of the pine trees,
Heard the lapping of the waters.
Sounds of music, words of wonder;
"Minne-wawa!" said the pine trees,
"Mudway-aushka!" said the water.

Saw the firefly, Wah-wah-taysee,
Glitting through the dusk of evening,
With the twinkle of its candle
Lighting up the brakes and bushes,
And he sang the song of children,
Sang the song Nokomis taught him;
"Wah-wah-taysee, little firefly,
Little, flitting, white-fire insect,
Little, dancing, white-fire creature,
Light me with your little candle,
Ere upon my bed I lay me,
Ere in sleep I close my eyelids!"

Saw the moon rise from the water
Rippling, rounding from the water,
Saw the flecks and shadows on it,
Whispered, "What is that, Nokomis?"
And the good Nokomis answered:

"Once a warrior, very angry,
Seized his grandmother, and threw her
Up into the sky at midnight;
Right against the moon he threw her;
"'Tis her body that you see there."

Saw the rainbow in the heaven,
In the eastern sky the rainbow,
Whispered, "What is that, Nokomis?"
And the good Nokomis answered:
"'Tis the heaven of flowers you see there;
All the wild flowers of the forest,
All the lilies of the prairie,
When on earth they fade and perish
Blossom in that heaven above us."

When he heard the owls at midnight,
Hooting, laughing in the forest,
"What is that?" he cried in terror.
"What is that?", he said, "Nokomis?"
And the good Nokomis answered:
"That is but the owl and owlet,
Talking in their native language,
Talking, scolding at each other."

Then the little Hiawatha
Learned of every bird its language,
Learned their names and all their secrets,
How they built their nests in Summer,
Where they hid themselves in Winter,
Talked with them whene'er he met them,
Called them "Hiawatha's Chickens."

Of all beasts he learned the language,
Learned their names and all their secrets,
How the beavers built their lodges,
Where the squirrels hid their acorns,
How the reindeer ran so swiftly,
Why the rabbit was so timid,
Talked with them whene'er he met them,
Called them "Hiawatha's Brothers."

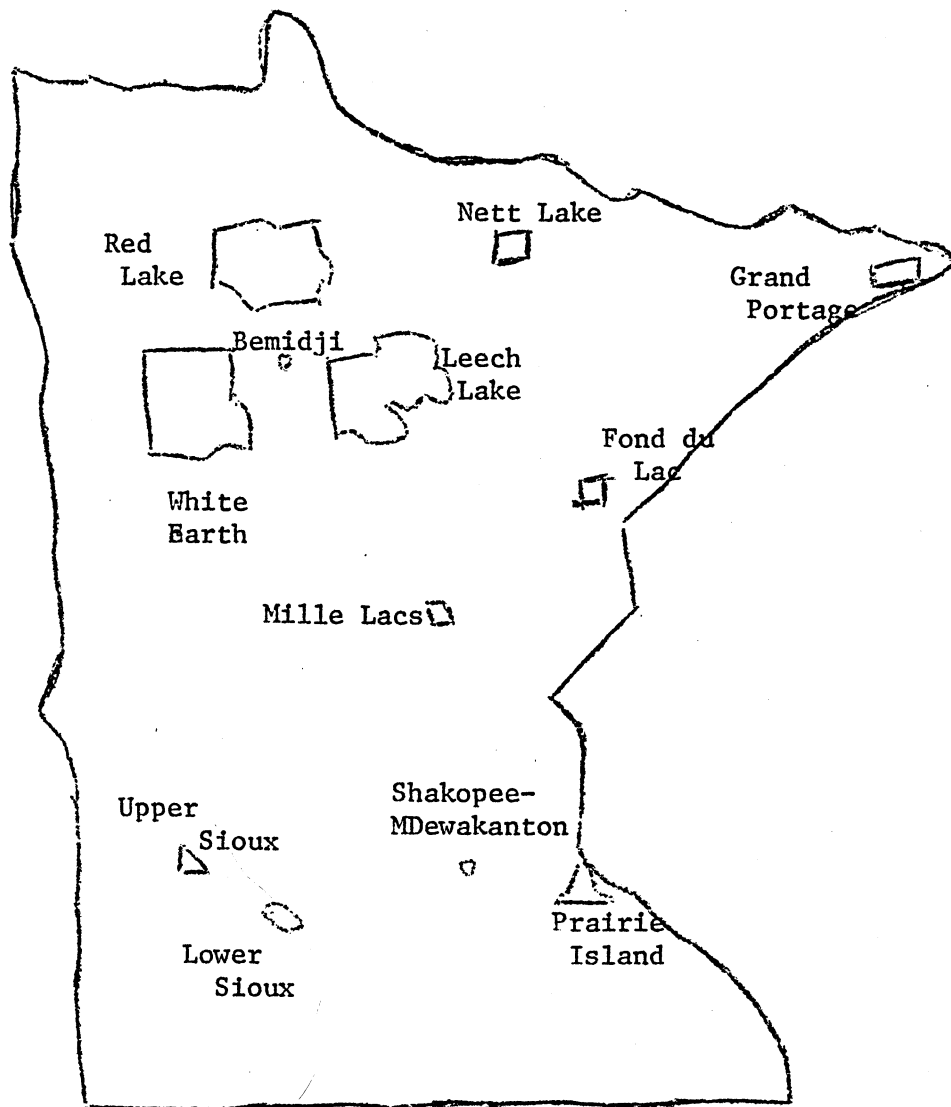
"LITTLE PAPOOSE

-- Hilda Conkling

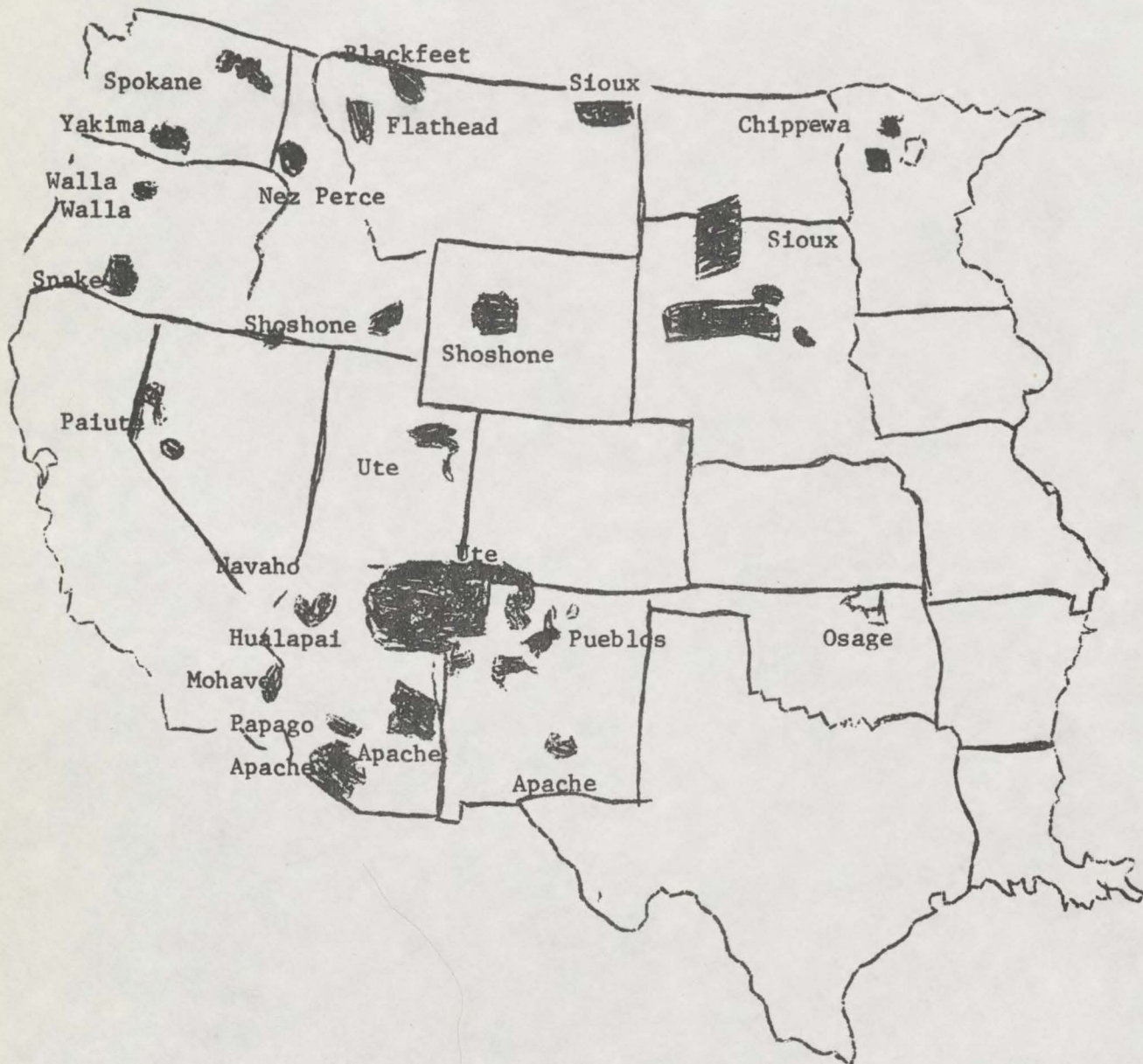
Little papoose
Swung high in the branches
Hears a song of birds, stars, clouds,
Small nests of birds,
Small buds of flowers.
But he is thinking of his mother with dark hair
Like her horse's mane.

Fair clouds nod to him
Where he swings in the tree,
But he is thinking of his father
Dark and glistening and wonderful,
Of his father with a voice like ice and velvet,
And tones of falling water,
Of his father who shouts
Like a storm.

MINNESOTA'S INDIAN RESERVATIONS



Taken from Transparency Master #JR-30
to be used with Jan. 20, 1967, Junior
Scholastic



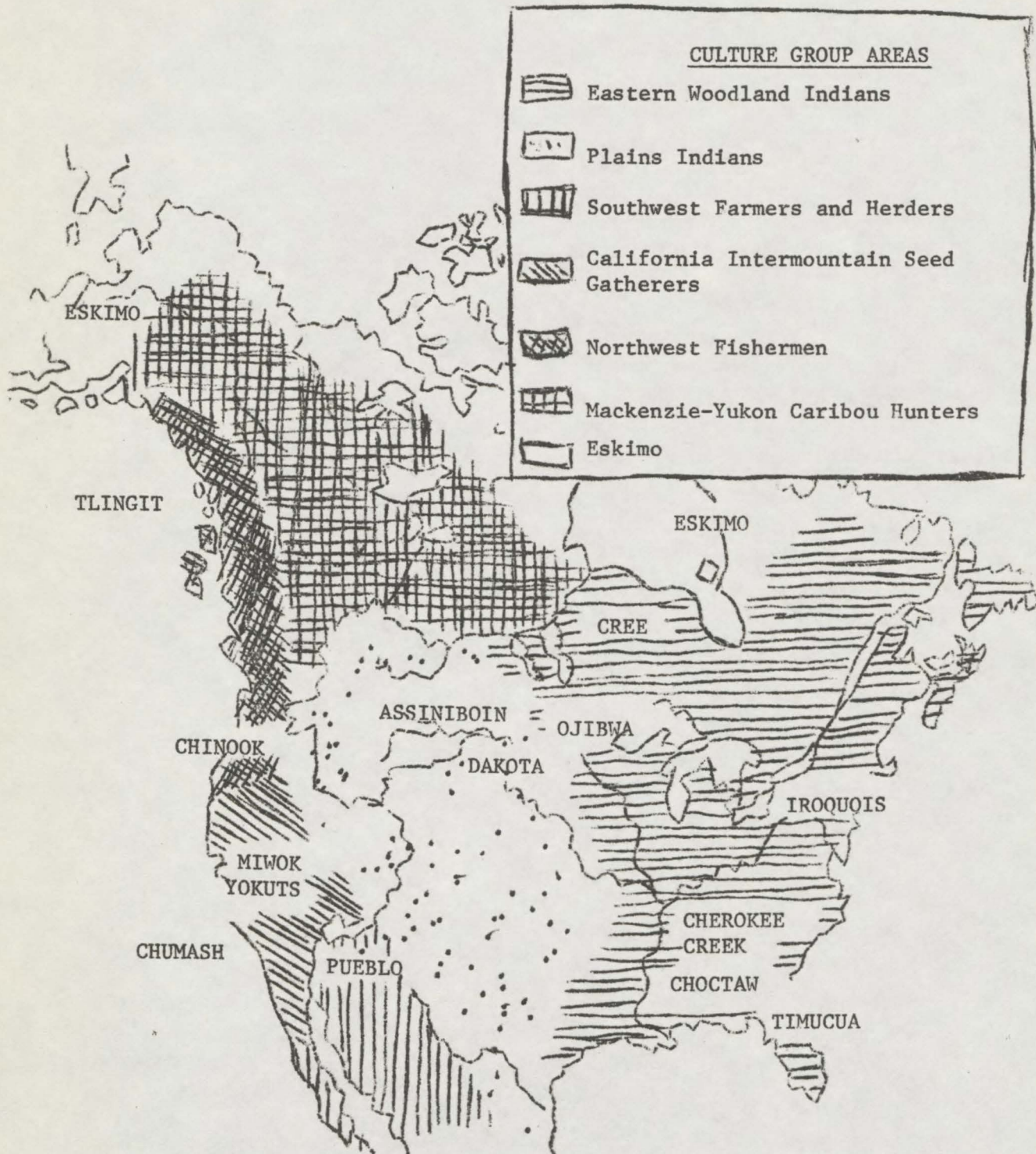
1. Discuss the benefits and disadvantages of reservation life for the Indians.
2. Is the Indian reservation system outdated? Should it be continued?

Why?

NOTE: Many smaller reservations have been omitted due to the small scale
of this map.

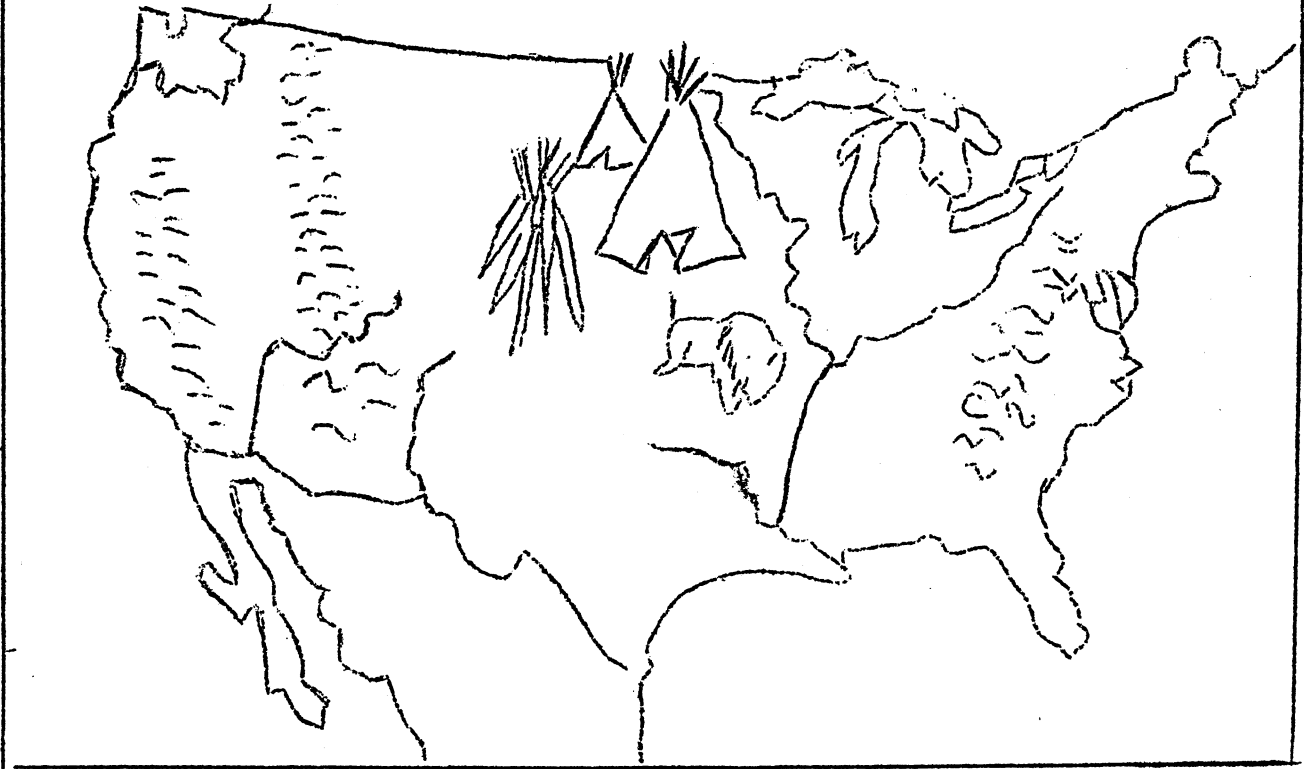
Taken from transparency Master
JR-159 To be used with Mar. 21,
1969, Junior Scholastic

WHERE SETTLERS FOUND THE CHIEF TRIBES

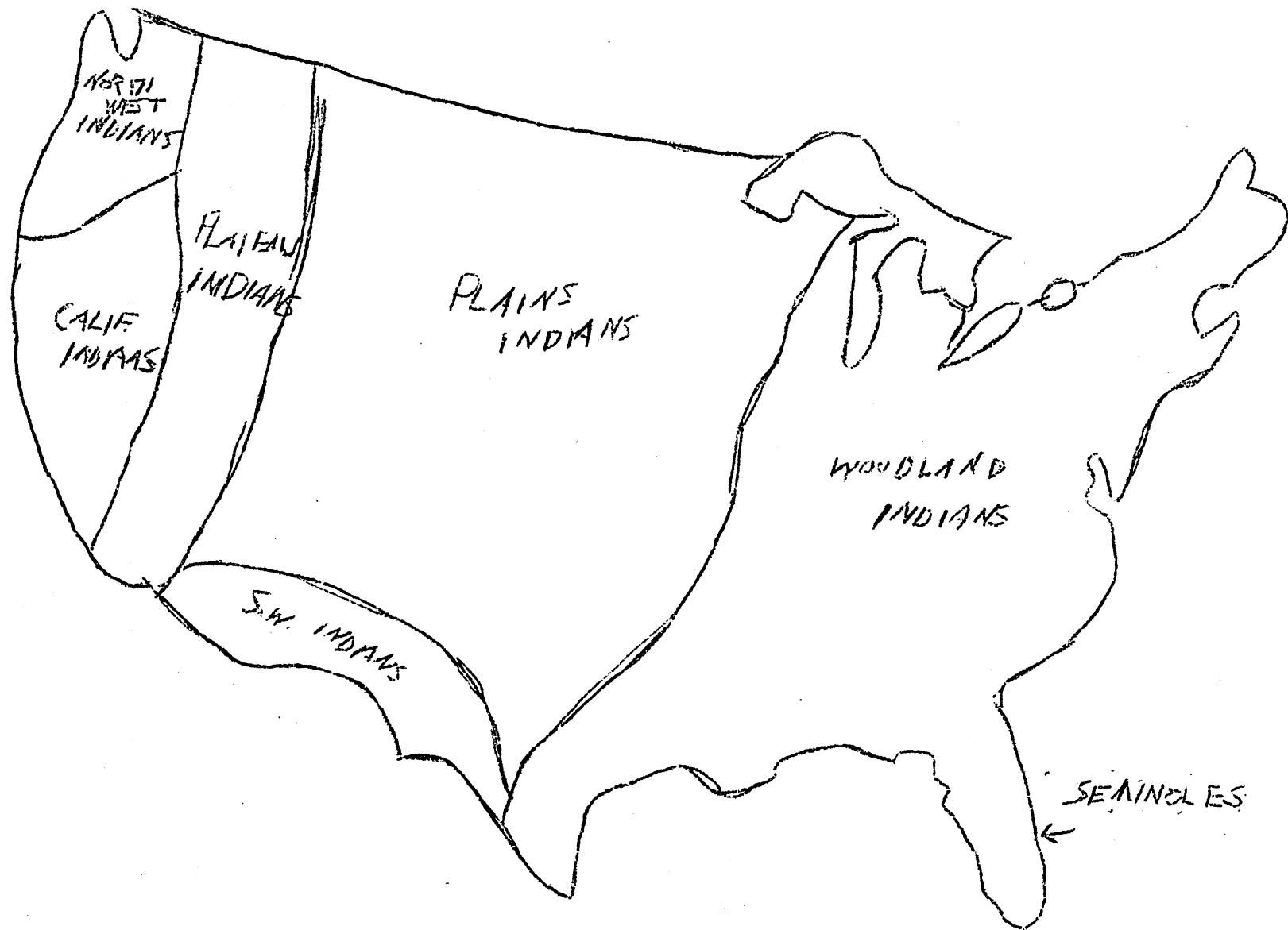


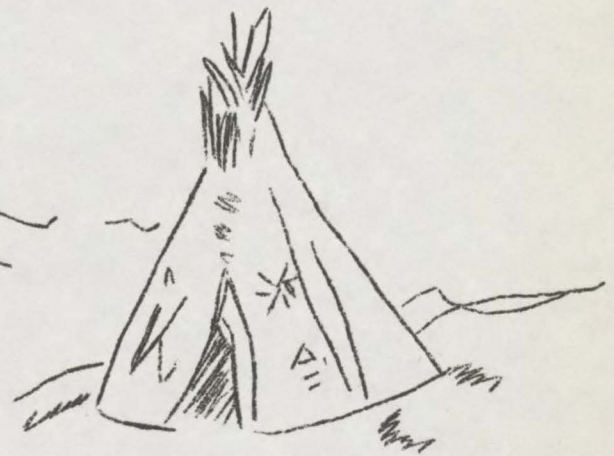
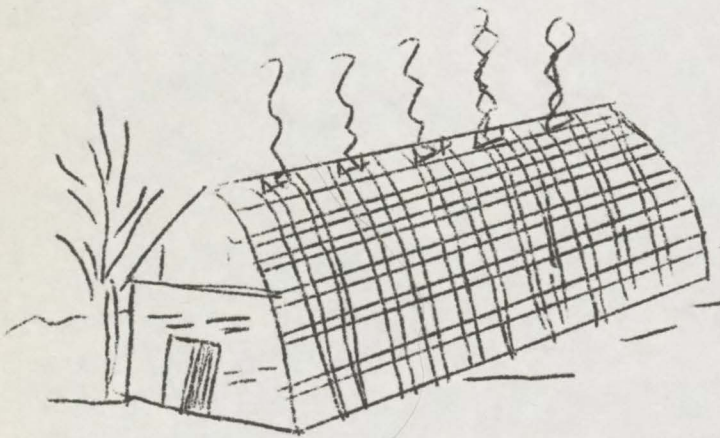
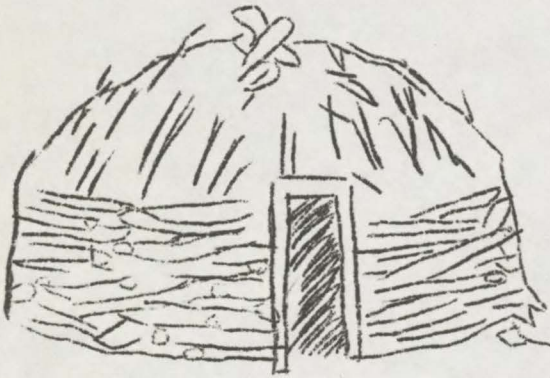
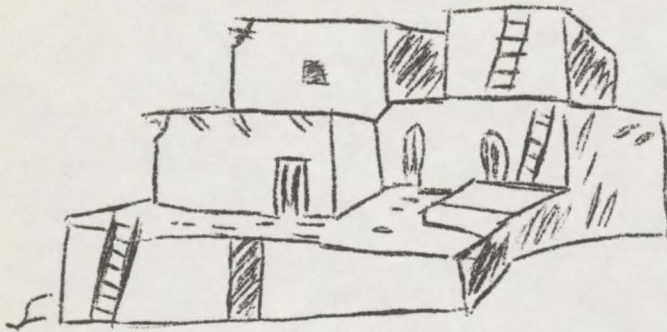
This location map shows where each tribe lived when English-speaking settlers reached its area rather than where the tribes were at any one time. Those east of the Mississippi are placed where they lived between 1600 and 1800; Western tribes are shown in 19th-century locations. The tribes named on the map had more than 10,000 members in early times. Shaded areas serve as a guide to the culture, or way of life, of tribes in each area.

WHERE THE PLAINS INDIANS LIVED

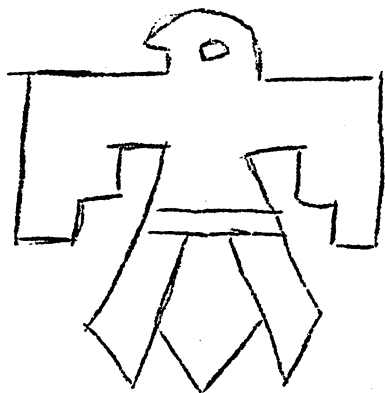


Where the Indian Nations Lived

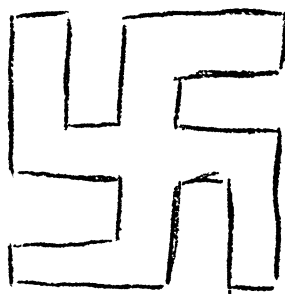




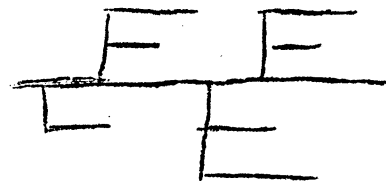
NAVAHO DESIGNS USED ON BLANKETS AND BASKETS



Thunder bird
Herald of rain



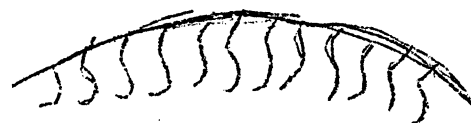
Swastica
Good luck or happiness



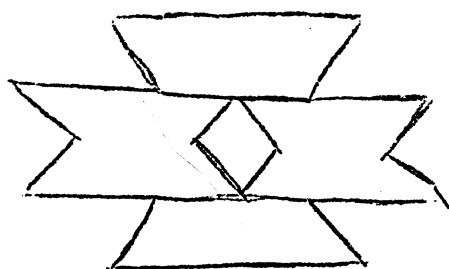
Cactus
Sign of the desert



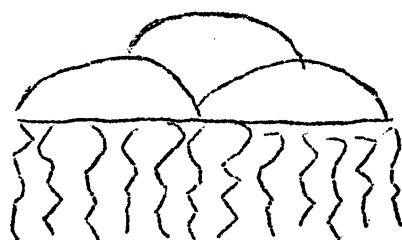
Bird
Carefree, lighthearted



Rain

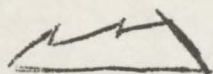


Butterfly
Beauty

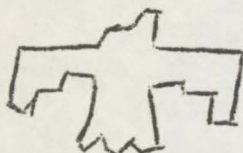


Rain Clouds
Good prospects

INDIAN SYMBOLS



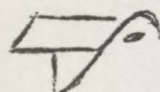
-- Big Mountain - Abundance



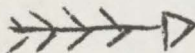
-- Sacred Bearer of Unlimited Happiness (Thunderbird)



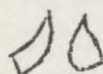
-- Crossed Arrows - friendship



-- Bird - carefree



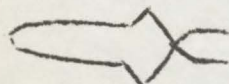
-- Protection (arrow)



-- Plentiful Game (deer track)



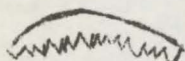
-- Good Omen (bear track)



-- Wisdom; Defiance (Smoke)



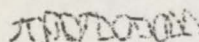
-- Bright Prospects (Thunderbird track)



-- Rattlesnake Jaw - strength



-- Sun rays



-- Lasso



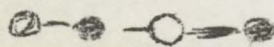
-- Rain



-- Horse - journey



-- Medicine Man's eye (wisdom)



-- Day and night



Brothers



Tree



Rain



Saddle Blanket



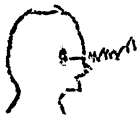
Tepee



Canyon



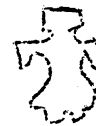
Hearing



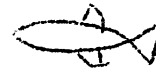
See



Man



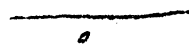
Woman



Fish



Sun



Down



House



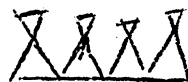
Fear



Cross



Travel by water



Camp circle



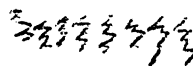
Dance



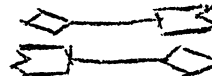
Buffalo



Walk



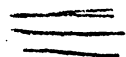
Running water



War



Peace



Path



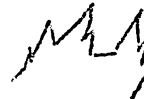
plenty corn



Eat



Up



Fire

CONTRIBUTIONS FROM THE INDIANS

Medicines

Certain S.A. Indians chewed leaves of coca plant to relieve pain. The modern pain-relieving drug cocaine comes from this plant. Quinine, cascara, and witch hazel are Indian medicines. Curare, which was originally a S.A. arrow poison is now used as a kind of medicine.

The Potawatomi Indians of the Chicago area drank tea made by boiling roots of black-eyed Susan. They also collected and swallowed small lumps of resin, or gummy fluid, that oozed from trunk of balsam fir. They collected needles and used them as stuffing for pillows, for pleasant smell of dried balsam cured colds.

They made tea from leaves of wintergreen and drank it to break fever and to ease pains of rheumatism and sore muscles. We know that wintergreen leaves contain a substance that is also an important part of aspirin.

The twigs of witch-hazel shrub were used by Potawatomis in their sweat baths. The steam that rose relieved aching muscles. Leaves and bark were used to make an astringent to apply to sprains and bruises.

Drugs used:

pipsissewa	- for rheumatism
witch hazel	- inflammation
blue cohosh	- an abortive drug
may apple	- cathartic
blood root	- red color for war paint
lobelia	- for smoking
kinnikinic	- for smoking
Jimson weed	- fumes inhaled for asthma
dandelion root	- laxative and liver stimulant
wahoo bark	- laxative; diuretic; dropsy
wild cherry bark	- cough remedy
snake root	- for rheumatism

Indian names in use

Indian inventions have been borrowed and even their names for many of them: canoe, kayak, pirogue, cigar, hammock, and toboggan. We use his snowshoes, cradleboard, rubber, pipe, and cigarettes. Indian themes are in children's toys and juvenile literature.

They have enriched the English language. Some of their names for the animals: caribou, chipmunk, cougar, coyote, jaguar, manatee, moose, opossum, raccoon, skunk, and woodchuck. The trees that carry their names: catalpa, chinquapin, hickory, papaw, pecan, persimmon, sequoia, tamarack, and tupelo.

Some sixty plants have Indian names, including cohosh, pucoon, pipsissewa, and poke. Because of fancy or Indian usage, other plants have names like Indian paint brush, Indian pipe, Indian turnip, moccasin flower, papoose root, and squaw vine.

Their names are used for topographic features such as muskegs, bayous, and savannas; also hurricanes and Chinook winds.

We plant Cherokee roses, Catawba grapes, Pima cotton, and Black Hawk raspberries. We drive Pontiac cars and ride in trains called "The Chief" and "Hiawatha." We call our athletic teams Black Hawks, Braves, Illini, Redskins, and Warriors. We have Cayuse and Appaloosa ponies and Malemute dogs.

Indian names were taken for cities like: Chattanooga, Chicago, Kalamazoo, Kenosha, Keokuk, Kokomo, Mankato, Miami, Milwaukee, Muncie, Muskegon, Omaha, Oshkosh, Paducah, Pawtucket, Peoria, Sandusky, Schenectady, Seattle, Sheboygan, Spokane, Tacoma, Tallahassee, Tucson, Tulsa, Waco, and Wichita.

From the Indians came the names of twenty-seven states, four of the Great Lakes, and many of the mountains and rivers.

Large Cities

Mainly because of Indians that certain large cities such as Detroit, Pittsburgh, Chicago, St. Louis, and Kansas City had their beginnings. The Indians did a lot of traveling. Their trails crisscrossed the length and width of N.A. Some Indian trails led to good camp sites or to hunting and fishing grounds. They followed the easiest routes over and through the mountains and safest waterways. Certain trading posts that were located on these trails eventually grew into cities. Many of our towns and villages in the U.S. have Indian names and so do many of our states. A few such Indian names are Arizona, Ark., Conn., Dakota, Negr., and Miss.

Wild Plants

Great stretches of wild rice grew along shores of lakes and rivers in Minn., Wisc., Mich., and southern Canada and was an important winter food for Indians.

They often raided muskrat houses for roots of yellow pond lily, or spatterdock. The starch roots were cooked and the seeds dried and eaten like popcorn.

Vegetables

Corn, potatoes, kidney and lima beans, squash, pumpkins, and tomatoes are perhaps the most commonly known of the plants which the Indians cultivated. Corn was probably developed in the Incan Empire, near Peru, from a wild grass, but to the N.A. Indians belongs the honor of having developed the three varieties -- flint, dent, and pop, which the world now knows. The sweet potato was well known to explorers who transferred its native Indian name, "batata," to the white potato because of its similar appearance.

Rubber- cotton

As early as 1520 the Spanish conquistadores found Indians bouncing rubber balls in courtyards of Mexico City. Cotton was a plant cultivated in both the New World and Old World, but an American cotton forms the largest part of the world's supply.

SIOUX NAMES ON THE MINNESOTA MAP*

by

Alan H. Potter

When the first French traders and explorers came to the Upper Mississippi Valley in the seventeenth century, they found the seven tribes or "council fires" of the Sioux (Dakota) Indian nation occupying the land. Four tribes had their villages near Mill Lacs Lake; two were camped in the vicinity of Red Lake; the seventh lived near the present site of Sauk Rapids. Since the Indians had no written history, it is impossible to know how long the Sioux had been in the Minnesota country. Because their language was like the speech of tribes farther south and east, there is reason to believe that they came to the Upper Mississippi from the valley of the Ohio.

In the 1600s, the Sioux dwelled in the forests and beside the lakes and streams of what is now northern Minnesota, living off fish, wild rice, deer, waterfowl, and maple sugar. Their habits were slowly changing, however, for they were being pushed out of the forests by tribes from the east and north.

Probably during the 1700s, the Chippewa (Ojibway) invaded the hunting grounds of the Sioux, coming from the area around Lake Superior. Pressure from the white man's settlements was forcing them to move westward. Since they had obtained guns and other weapons from the traders, they could easily fight their way into the lands of more primitive tribes.

Slowly and inevitably, they drove more and more of the Sioux from their forest homes. Before 1800 several bands of Sioux had moved down to the Minnesota River. Of this number some crossed over into the prairies; others migrated up the stream onto the Western plains to become buffalo hunters.

In the mid-1800s, the few members of this once-powerful nation who were still living in Minnesota were in reservations along the Minnesota River. After the Sioux Uprising of 1862, this remnant was transported out of the state.

* from the Gopher Historian - Winter, 1965-66

The Sioux tribes were dominant in much of the Minnesota country during the time when the lakes and streams were given names by the fur traders, and later when the settlers were establishing villages and counties. For this reason, a great many Sioux names are found on the Minnesota map today.

In some cases the traders and settlers adopted descriptive names which had been given to areas by the Sioux. One of these is Mendota, the name of the oldest community in our state. The word means mouth of a river, and was the name which the Sioux gave to the place where the Minnesota River enters the Mississippi. When a trading post was built on the site in the early 1800s, the Sioux called it Mendota, and eventually the name was taken over for the settlement which developed there.

Sometimes a Sioux name was used both in its original form and in an English translation. An example of this is the word Owatonna, which means straight. The Sioux word was given to the city, the seat of Steele County, while the English version is used for the river on which the city is located.

Mankato is another example of a name that is found on the map in both its Indian form and in English translation. The Sioux name for the Blue Earth River was Mahkato, which means blue earth or green earth. The English form of the name was given to the river and to the county. The seat of Blue Earth county was also named Mahkato, and it appears with this spelling on early maps of Minnesota. A printing error changed the word to Mankato, and the incorrect spelling has been continued to this day. In the Sioux language, the word Mankato would mean blue skunk.

Some of the Sioux place names were translated into French by the traders and explorers who spoke that language. Lac qui Parle, lake which speaks, is the French form of the Sioux phrase which the Indians gave to the lake in the Minnesota River. The French version was used for the lake and later also given to the county bordering the Minnesota River

Some of the words on the Minnesota map are names of the Sioux nation itself or of some of the tribes composing it. One of them is Dakota, which was given to a village in Winona County and to a county in our state. Dakota, which means alliance or league, was the name which the Sioux people gave to themselves, because the nation was made up of various tribes which were joined together. Sioux was part of a longer word, meaning snake. This word is from the language of the Chippewa Indians, who were enemies of the Sioux. Isanti, the name of a Minnesota county, means dweller at the knife, and was given to one of the Sioux tribes because they often camped on Knife Lake.

Sioux chiefs whose names are on the Minnesota map are: Shakopee, Wabasha, and Red Wing. Shakopee, meaning six, is the name of the seat of Scott County. Wabasha, the name of a distinguished line of chiefs, has been translated as red leaf, red hat, or red battle standard. The first chief of the line is said to have got his name from the fact that he had been given an English military uniform with a red cap. Wabasha County and its seat, of the same name, are located along the Mississippi in the area where the last of the Wabasha chiefs had his village. Red Wing, the seat of Goodhue County, is also named for a succession of Sioux chiefs. In this case, the English translation is used, while the Indian form of the word is not commonly known.

The most important Sioux word on our map is the name of the state itself. The word Minnesota is often poetically rendered as sky-tinted water or sky-blue water. The more correct translation is water with clouds in it, or cloudy water. The Sioux gave this name to the Minnesota River, because when it is in flood stage, the water is often whitish and turbid. The state took its name from the river.

Quite a few parks, lakes, villages, cities, and other places in our state have names which begin with the Sioux word minne, meaning water. Minneopa means water falling twice or two waterfalls, Menneola and Minneota mean much water; Minneiska is translated as white water. Minnehaha, the name of the famous falls, means laughing water or curling water. The most

reliable records say that the Indians never used this name for the falls. The word was coined by some early settler or trader from two Sioux words. Minnetonka is reported to have been coined by Governor Alexander Ramsey and means big water. Minneapolis is a strange combination, being a word coined by early settlers from the Sioux word for water and the Greek word polis meaning city.

Sioux words are used as the names of eight counties of our state. Dakota, Isanti, and Wabasha have been mentioned. The others are: Anoka, which means on both sides; Waseca, which means fertile or fruitful; Kandiyohi, which means where the buffalo fish come; Watonwan, I see or he sees; and Winona, little woman. Winona was the name given to the first child in a family, if it was a girl.

Nine county seats have Sioux names. They are: Anoka, Chaska, Mankato, Minneapolis, Owatonna, Shakopee, Wabasha, Waseca, and Winona. All of these have been explained except Chaska, which was the name given to the first-born child, if it was a son.

The Sioux words used as place names today may describe some natural feature in the area or something that was important to the Indians when they lived there. Chanhassan, the name of a village in Carver County, means tree of the sweet juice or sugar maple. Hanska, a common Sioux word meaning long or tall, is the name first given to a long lake in Brown County, and then taken over by the founders of the village established near the lake. The word Kasota means clear or cleared off. The Sioux gave this name to a bare ridge or prairie plateau along the Minnesota River. When the pioneers planed a settlement near there in the 1850s, they gave it the name of Kasota. Okabena, a village in Jackson County, has a Sioux name which means nesting place of herons. Waconia, in Carver County, is named for a nearby lake which the Sioux called by their word meaning fountain or spring, because the water was clear and sparkling. Wahkon, a village in Mille Lacs County, has a name which means sacred or spirit.

These are the principal Sioux names on the Minnesota map today. They are by no means all. Dozens more can be found, in addition, as the names of parks, creeks, lakes, townships, and villages. Many other Indian names, such as Mahnomen, Bemidji, Wadena, and Kanabec, came not from the Sioux language, but from the native tongue of the Chippewa tribe.

THE AZTECS

Law and order were sternly maintained in Aztec communities, with severe penalties for lawbreakers. There were many courts of law; these, in the American Indian tradition, were presided over by councils of elders or chiefs. The judge and jury system that we know did not exist in Ahauac, as the Aztec nation was called.

Ordinarily, an Aztec spent his entire life in the class and profession into which he was born. A peasant remained a peasant all his life and worked the land; the son of a woodcarver or metalsmith took up the work of his father; the son of a noble was educated in various fields and became himself a noble. It was possible, however, for the most lowly born to rise high through the priesthood. Schools were part of the temples, and most formal education was given by priests. Children of the nobility studied history, picture writing, astrology, mathematics, religious doctrines, and law in such schools. Sons of tradesmen learned their trades from their fathers. Most girls learned domestic work at home; a few were dedicated to the gods and learned their duties in seminaries.

The Aztec nation had no alphabet. Elaborate records, however, were kept in picture writing. After the conquest, many records were set down in the picture writing before that art was lost, and these records are invaluable to students of American Indian history today. The Aztecs also had number signs for working mathematical problems, and their calendar was one of the most accurate then in use anywhere in the world.

The Aztec language (which was called Nahuatl and can still be heard today in a few villages), was sweet and harmonious. In common with many other North American Indians, the Aztecs were accomplished orators and poets. (The stony-faced, almost-silent Indian is an invention of recent writers.) Their language had given our own a few words: chocolate from their chocolatl, ocelot from their ocelotl, machete from machahuitl are examples.

Like most Indians, the Aztecs took good care of their elderly, ill, handicapped, and orphaned. Children rarely knew discipline until they reached the age of initiation into duties and studies (usually around seven years of age). Medicine was primitive, being chiefly the use of herbs. But the Aztecs understood the importance of sanitation to an outstanding degree for their time; they had steam baths for the hygiene of the people and their cities were kept spotlessly clean.

Much of what we know of Aztec life we have learned from things made for everyday use. Many of these, which were of no interest to the Spanish conquerors in their search for gold, have survived. Aztec pottery, for example, was excellent; it was not glazed, but was polished carefully and often colorfully decorated. Weavers used cotton, feathers, and agave fibers in clothes-making, also weaving the agave fibers into baskets, mats, and sandals. Ropes were made from twisted leather strips. Tanners were so skillful that they could cure the hides of animals and birds without damage to fur or feathers. For the wealthy, jewelry-makers cut, polished, and mounted pearls, emeralds, amethysts, and jade set in gold or silver. The less well-off wore ornaments made of quartz crystal, turquoise, and mother-of-pearl. Nearly everyone wore earrings.

INDIAN TRIBES OF UNITED STATES

Northeast

Iroquois
Mohawk
Seneca
Oneida
Onandaga
Cayugas
Huron

Southeast

Shawnee
Chickasaw
Cherokee
Upper Creek
Lower Creek
Seminole

Central

Cheyenne
Sioux
Apache
Pawnee
Mandan
Osage
Arapaho (in Minn.
as late as
1700)

Western

Commanche
Arapaho
Blackfoot

Southwest

Ute
Navaho
Zuni
Apache
Hopi
Sacs and Foxes

INDIAN'S TOOLS

1. scraper -- used in dressing hides
2. beamer -- used to remove the hair from hide
3. wooden mortar -- churn
4. Corn grinder
5. masher used to prepare food
6. club -- used to kill salmon
7. paint stick -- used in hair dressing

INDIAN WORDS

1. mesa -- a mountain with a flat top
2. pueblo -- an Indian village
3. piki -- Indian corn bread
4. puvulu -- Indian corn food
5. olla -- clay water jar
6. metate -- grinding stone
7. yucca -- desert plant
8. kachina doll -- doll representing a Hopi god.
9. Kiva -- a sacred place where the Hopi men get ready for their ceremonies
10. travois -- sticks and leather put together which was pulled by an animal

ETHICS OF WINNEBAGOS

(Who roamed Wisconsin)

(with comparable non-Indian quotations)

1. "For the good you do, everyone will love you."

("I will do more than live and let live,
I will live and help live.")

2. "Never do any wrong to children"

("Make home the brightest and most attractive
place on earth, and children will stay.")

3. "Be on friendly terms with everyone and everyone will love you."

("Be glad and your friends are many,
Be sad and you lose them all.")

4. "If at any time you can make a person feel happy, do so."

("Wherever there is a human being,
There is an opportunity for a kindness.")

CONTRIBUTORS TO AMERICAN CULTURE

1. Chisholm, Jesse - (Cherokee) (Deceased)

Blazed a trail from Texas, across Oklahoma to railroad shipping points in Kansas (Chisholm Trail -- now U.S. Highway 81).

2. Cochise (Chief of Apaches)

A brave and patriotic leader of the Chiricahua Apaches who tried to prove that his tribe had been accused falsely of breaking a treaty.

3. Curtis, Charles (Kaw-Osage)

Former Vice-President of the United States from 1928-1933.

4. Dietz, William -- Oglala Sioux

Football player; impressive coaching career sending two teams to the Rose Bowl; former coach of the Boston Redskins the National Football League

5. Dockstader, Dr. Frederick -- Navajo

Eleven years old when he left the reservation; creative artist, silversmith, anthropologist; superbly illustrated study of Indian art which is most comprehensive volume on the subject; recognized by many national awards; director of New York's famous Museum of the American Indian

6. Geronimo - Apache

Rose to leadership of rebellious tribesmen against reservation life; his name spread panic in the frontier settlements of the Southwest; eventually resigned to the inevitable and allowed himself to be exhibited at expositions and parades.

7. Keeler, William W. - Cherokee

Summer job with an oil company led to his study of engineering; completed school while holding full-time job with same company; became executive Vice-President of Phillips Petroleum; tribal chief of Cherokee nation in Oklahoma in 1952; organized foundation to help young Indians pursue higher education; appointed by President Kennedy as chairman of special task force to evaluate federal programs and make recommendations

8. Martinez, Maria - San Ildefonso Pueblo

Pueblo potter who never left her own village; learned craft as a child; experimented to recapture secret of remarkable process used centuries ago; succeeded and taught secret to other potters; made San Ildefonso a craft center; her work now included in collections of major museums here and abroad. Life story; "Maria, the Potter of San Ildefonso," by Alice Marriott

9. Mills, Billy - Oglala Sioux

U.S. Marines; athlete; winner of 1964 Olympic Gold Medal for 10,000 meter race in Tokyo

10. New, Lloyd - Cherokee

Designer, educator. Under the professional name, Lloyd Kiva, widely acclaimed for his textile and fashion designs.

11. Parker, Eli - Seneca

During Civil War, became staff officer (Brigadier General) and private secretary to General Grant. Drew up articles of General Robert E. Lee's surrender at Appomattox Courthouse. Wrote important book on the League of the Iroquois; first Indian to serve as Commissioner of Indian Affairs.

12. Reynolds, Allie - Chickasaw

Major League baseball player (retired); Hall of Fame Oklahoma State University (1958); Player of the Year Award New York; President of Atlas Mud Company of Oklahoma City; sports director for numerous state and national agencies.

13. Rogers, Will, Jr. - Cherokee

Movie actor, entertainer, former member of U.S. House of Representatives

14. Rogers, Will, Sr. - Cherokee

Humorist, actor, writer. Widely known for daily newspaper column commenting on politics; killed in plane crash in Alaska

15. Seattle - Sugamish

His name lives on in the city by his name; Washington State history records him as "the greatest Indian friend the white settlers ever had." Throughout disagreements and wars between Indians and whites, Seattle supported the white cause while still continuing to be a true and powerful leader of his own people.

16. Sitting Bull - Hunkpapa Sioux

Real name Tatanka Iyotaki; most famous leader of Plains warriors; extraordinary ability to plan and organize; exemplified the Sioux virtues of courage, generosity and loyalty to tribal ideals.

17. Smith, Keely

Singer, television, recording artist

18. Stone, Willard - Cherokee

Sculptor. Commissioned to do busts of famous Americans including Sequoyah, Will Rogers and others; numerous national awards

19. Tallchief, Maria - Osage

Famous ballerina from Oklahoma reservation where she was introduced to dancing; with New York City Ballet. Life story: "Bird of Fire" by Olga Maynard. Her sister Marjorie is with the Paris Opera Ballet.

20. Thorpe, James - Sauk-Fox

Attended Carlisle Indian School in Pennsylvania; competed and won in Olympic Games in Sweden in 1912 (decathlon and pentathlon). Record stood for 20 years; called by King of Sweden, "World's Greatest Athlete." Joined New York Giants.

21. Tinker, General Clarence - Osage

Reorganized the U.S. Air Forces after the attack on Pearl Harbor; Tinker Air Force Base in Oklahoma named in his honor.

22. Yellow Rose, Evelyn - Rosebud Sioux

Ph.D. in speech and audiology, recorded Dakota language; numerous awards; served on Vassar College faculty; presently on staff of Northwestern Medical School.

23. Anderson, Dorothy L.

Of the Confederated Salish and Kootenai Tribes on the Flathead Reservation in Montana - is a pilot -- one of the few Indian women in aviation.

24. Bennett, Robert L.
U.S. Commissioner of Indian Affairs
25. Cash, Johnny - Cherokee
Familiar to many as a singer and television personality, and as a movie actor.
26. Clark, Joseph J.
Admiral, U.S. Navy (deceased)
27. Elk, Ben Black - Oglala Sioux
Chairman of the Manderson Planning Commission, and a honorary member of Black Hills Badlands & Lakes Association. Tourists have photographed him at Mr. Rushmore where he spends summers in Indian costume. He has appeared in movies and documentaries such as "How the West Was Won," and "Tahtonka."
28. Gonzales, Rose - San Ildefonso Pueblo
Originated carved pottery. She has demonstrated her skill in many states.
29. Harris, Ladonna - Commanche
Wife of U.S. Senator Fred Harris of Oklahoma. Named Outstanding American Indian Citizen of 1965.
30. Hill, Dr. L. Rosa Minoka
Humanitarian; first Indian woman physician (deceased)
31. Jourdain, Roger - Red Lake Chippewa from Minnesota
Has been tribal council chariman; member of Governor's Commission on Human Rights

32. McDaniel, Edward
Professional football player and wrestler
33. Moore, Russell "Big Chief" - Pima
Internationally known as a jazz trombonist,' has played with
Louis Armstrong
34. Ortega, Phil - Yaqui
Has been a professional baseball pitcher with the California
Angels
35. Rainwater, Marvin
Writes and sings country and western music
36. Silverheels, Jay
Actor; former champion athlete; has appeared in numerous
movies; as TV's "Tonto" in Lone Ranger series
37. Starr, Kay
Singer, entertainer, television and recording artist
38. Wicks, Joseph
Superior Court Judge, Attorney - Washington State

"The American Indian"

(View-Master booklet with reel)

1. Osceola - led the Seminoles in fierce resistance, was never defeated except by deceit.
2. Thayandanega, or Joseph Brandt -- a leader of the Iroquois, aided British in Revolution.
3. Red Cloud, head chief of Oglala Sioux -- successfully battled U.S. Army.
4. Sequoyah, a Cherokee -- devised the first Indian alphabet in 1821.
5. Geronimo, an Apache -- led his band in U.S. most famous Indian hunt in late 1800s.
6. Sitting Bull -- Sioux medicine man who planned Custer's massacre at Little Big Horn.
7. Chief Joseph of Nez Perce tribe -- one of ablest Indian generals; led a famous retreat.

1. Columbus' "Indians"

The first "Indians" seen by Columbus were the gently Arawaks living on San Salvador (now Watling's) Island. Within 100 years the tribe was completely wiped out by white man's diseases and cruelty. On a later voyage, Columbus touched the mainland on the Panama coast and met the San Blas tribe who, because of their rugged, isolated jungle home, managed to survive. One of the Indian's many gifts to us -- the hammock.

2. The Mound Builders -- The Natchez

"Royal" is the word for the Natchez tribe -- the only American Indians with a royal family (the "Suns"), an aristocracy (the "Nobles" and "Honorables"), and a common people (the "Stinkards").

3. Northeast Woodsmen

In the early 1600s, the Algonkian and the Huron were feuding with their neighbors, the Iroquois. Into this family quarrel stepped a stranger, Samuel de Champlain, exploring for France. He decided to help the Algonkian. This caused the powerful Iroquois confederation, "The Five Nations", organized a short time before by Hiawatha (the real one, not Longfellow's creation), to join the English and determined to a large degree the eventual fate of the continent.

4. Indian Farms

Far from living a nomadic life padding through the woods in chase of game, most of the forest tribes were good farmers. They lived in villages surrounded by well-tended fields of corn, beans, squash, pumpkins, and tobacco. These fields were cleared by the men, but the actual gardening was strictly women's work.

5. Southwest Hopi

We know now that those deserted cities, clinging, story on story to the mesa were the work of the direct ancestors of the Hopi Indians who live in this land today. They came here some 2000 years ago and, with a meager rainfall of about 13 inches a year, managed to make the desert bloom. About 900 A.D. another people drifted into the area and began to raid the older settlements. The original dwellers then built these fantastic cliff houses whose entry ladders could be drawn up if attack threatened. Some of the cliff palaces once sheltered 400 Indians in its 200 rooms. Daily they climbed down the cliff's face to their fields and water source below. Then, archeologists tell us, in the 13th century a 23-year-long drought forced them to abandon their "apartments" and to merge with their troublesome neighbors in search of water.

6. Navajo

Not quite as settled as their Pueblo neighbors, but like them farmers, were the Navajo. They lived in stick and mud hogans (pronounced Ho-GAHNS) and grew corn, squash, and cotton in addition to hunting small game. They and the Hopi became some of the best dry farmers in the world; their corn was short and scrubby, but had fine big ears. Their only farming tool was a digging stick about 4 1/2 feet long with a branch stub left near the pointed end as a foot rest. They knew many ways, possibly 50, to prepare corn, including the popular "piki," a gray, paper-thin bread.

7. The Hopi of Coronado's Day

They used a true loom, the only American Indian to do so. It was fashioned of horizontal poles hung from the protruding beams of their pueblos. They wove fine kilts and blankets from native cotton plus rabbit fur, dog hairs, and feathers. After the Spanish brought sheep, all the Indians who could acquire it began using wool.

8. Pueblo -- sand painting

The first to make images of colored pigments on the sandy floors of their underground "kivas" or religious meeting houses. The Navajo picked up this idea and developed it to the elaborate and beautiful style.

The many demi'gods, or "kachinas" were the distinctive feature of the Hopi religion. Small images of the kachinas were given to the children to help them memorize their names and characteristics.

9. No North American Indian tribe had a written language until Sequoyah, a Cherokee, invented one in 1821. Passing events were kept by "pictographs." The "brush" was of small knee bone of buffalo; the "ink" was from charcoal, colored clay or berries.

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References for Teachers

1. The Book of American Indian Games, Macfarlon, A.A.; New York: The Association Press, 1958 - contains 150 authentic North American Indian games.
2. Prehistoric Man on the Great Plain, Wedel, Waldo; Norman: University of Oklahoma Press, 1964 - contains a section on the Sioux Indians as far back as origins can be traced.
3. The Frontier in Perspectus; Wyman, Walker D. and Krolber, Clifton B.; University of Wisconsin Press, 1957; - contains a section which gives an analysis of the Indians' contribution to American society.
4. Indian Art of the Americas; Collier, Donald; Chicago Natural History Museum, 1959. - A general discussion of Indian art.
5. Indian Art in America; Dockstader, F.J.; New York Graphic Society, Publishers Ltd., 1966. - the arts and crafts of the North American Indian from prehistoric times to the present.
6. Golden Book of Indian Crafts; Hunt, W. Ben; New York; Golden Press, 1954 - the Indian arts and crafts as they were originally in authentic detail.
7. American Indian Mythology; Marriott, Alice & Rachlin, Carol; New York; Thomas Y. Crowell Co., 1968 -- discusses the folklore, traditions and beliefs of the American Indian in general.
8. The Book of Indian Crafts and Lore; Salomon, Julian H.; New York; Harper & Row Publishers, Inc., 1965 -- well illustrated book on Indian crafts, lore and music.
9. American Indian Arts: A Way of Life; Seton, J.M.; New York: Ronald Press, 1962 - tells of the vanishing arts and handicrafts of North American Indians.

10. Red Cloud and the Sioux Problem; Olson, J.C.; University of Nebraska Press, 1965 - detailed study of the relations between the Sioux and the U.S. Government after the Civil War.
11. The Patriotic Chiefs; Josephy, Alvin M., Jr.; New York: Viking Press, 1961 - historical account of the Indian struggle with the white man based on the lives of representative chiefs.
12. Indian Women; Waltrip, Lela and Rufus; David McKay, New York; 1964. - collection of biographies of 13 American Indian women who have made cultural contributions to American life, from the 16th century to present.
13. Indians of Today; Gridley, Marion; Donohue & Co., Chicago, 1960 - collection of short biographical sketches of prominent living American Indians active in the arts, the business world, etc.
14. There's An Indian in Your Classroom; Engelking, D.F.; Idaho State Department of Education, Boise, Idaho; 1967
15. Indians in Minnesota; League of Women Voters of Minnesota; c/o State Organization Service, University of Minnesota; 1962
16. The Return of the Vanishing American; Fiedler, Leslie L.; Stein & Day; New York: 1968
17. The Indian in America's Past; Forbes, Jack D.; Englewood Cliffs, N.J.: Prentice Hall, 1964 - good documentary anthology
18. The New Indians; Steiner, Stan; Harper & Row, New York; 1968; - the rising tide of protest among today's Indians -- tells what is going on.
19. The Indian and the White Man; Washburn, Wilcomb E.; Doubleday - Anchor; Garden City, N.Y.: 1964 - good documentary anthology.
20. This Land Was Theirs; A Study of the North American Indians; Oswalt; John Wiley and Sons, Inc.

21. America and Its Indians; Leavitt, Jerome E.; Children's Press; 1962; - history, customs, government, social life and religion of 35 tribes of American Indians, from antiquity to present day. Facets of modern life are well handled.
22. American Indian Story; McNeer, May; Farrar, 1963; - The American Indian's history on the North American continent and his current efforts, along with other Americans, to achieve equality of opportunity.
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25. Realm of the Incas; Van Hagen, Victor W.; - an authoritative study of fascinating race that achieved a fabulous empire before Columbus discovered America.
26. The Aztec: Man and Tribe; Von Hagen, Victor W.; noted authority on ancient Latin America tells of history, daily life, art of nation that ruled Mexico before Columbus' time.
27. The American Heritage Book of Indians; Brandon, William; Dell Publishing Company, Inc.; 1968; - follows thread of history century by century, from prehistoric times to present, for all American Indians.
28. Our Brother's Keeper; The Indian in White America; Cahn, Edgars, Editor; - A New Community Press; 1969
29. Indians of North America; Driver, Harold E.; Univ. of Chicago Press, 1969
30. The Battle of the 1,000 Slain; Porter, C. Fayne; Scholastic Book Services; 1968

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3. Childhood of Famous Americans Series - Bobbs-Merrill Co., Inc.

Black Hawk	Sacagawea
Chief Joseph	Sequoyah
Oseola	Squanto
Pocahontas	Tecumseh
Pontiac	Sitting Bull
	Indian Big and Indian Little
4. Our Indian Heritage; Chilton Co., Philadelphia, Pa.
5. The North American Indians; Doubleday & Co., Inc., Garden City, New York.
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9. Indian Music Makers; Hofsinde, Robert; William Morrow & Co., N.J. - presents a fund of interesting material on Indian songs and musical instruments.

10. Indians on Horseback; Marriott, Alice Lee; Thomas Y. Crowell Co., New York: 1968; - study of the Plains Indians of the 18th and 19th centuries and, briefly, of today.
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12. Indian Encounters; Coatsworth, Elizabeth J.; Macmillan Co., New York: 1960; - an anthology of stories and poems.
13. Famous Indian Chiefs; Mayer, J.W.; M.A. Honohue & Co., Chicago, Illinois: 1957 - authentic description of the lives of famous Indian chiefs and their importance in American history.
14. The Indian Medicine Man; Hofsinde, Robert; William Morrow & Co., New Jersey: 1966; - accurate characterization of an Indian medicine man - discusses both religion and healing roles.
15. The Cherokee; Bleeker, Sonia; William Morrow & Co., New York: 1952; - describes daily life of the Cherokee of the past, tells story of Sequoyah (who invented an alphabet), and charts the "trail of tears" that brought Cherokees to reservation life.
16. The Pueblo Indians; Bleeker, Sonia; William Morrow & Co., New York: 1955; - daily life of communal hunt, working in the fields, ceremonies and trading - includes history of the Pueblos (conquest, revolt and re-conquest) and gives a brief picture of their modern life.
17. The Sea Hunters; Indians of the Northwest Coast; Bleeker, Sonia; William Morrow & Co., New York: 1951 - an accurate and fascinating account of the life of the Northwest Coast Indians up through the 19th century - describes the richness and sophistication of their life.
18. Seminoles; Bleeker, Sonia; William Morrow & Co., New York: 1954; - history and present picture of the Seminoles; describes their travels, wars, and life in the Florida forests and swampland.

19. The American Heritage Book of Indians; Brandon, Wm.; Dell Laurel; New York.
20. Highlights Handbook About American Indians; Randall, Florence; Highlights for Children, Inc. 2300 W. Firth Ave., Columbus, Ohio; 1963; shows Indian as influenced by the section of the country in which he lived; describes Indians with certain common characteristics and with great differences from tribe to tribe.
21. These Were the Sioux; Dell Mayflower: New York.
22. Delawares; Dobrin, Norma; Melmont Children's Press, Chicago, Illinois: 1963; - describes the life of Delaware Indians of the past with emphasis on their legends and their peaceful ways.
23. Jennie's Mandan Bowl; Hoffine, Lyla; David McKay Co., New York, 1960; Jennie Youngbear is a modern Mandan Indian girl of North Dakota who is too shy to speak up in school and feels some shame at being an Indian. Learning Mandan skills and history gives her self-pride.
24. David, Young Chief of the Quileutes; Kirk, Ruth; Harcourt, Brace & World, N.Y.; 1967; - clear and accurate picture of the two worlds that many of today's Indians must live in - true story of David Hudson (Heheeshata), who lives in the state of Washington and has been Quileute chief since age of three - tells of his eleventh birthday party in 1967.
25. Chumash Boy; Rambeau, Hohn and Nancy, and Richard Gross; Field Educational Publications; San Francisco, California; 1968: a story and brief historical study of the American Indian, from 1500 to the present particularly in his contacts with white men - story of a Chumash (Calif.) boy in 1542 who seeks his father in order to disprove charges of cowardice - includes details of Chumash life.
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27. Indian Hill; Bulla, Clyde R.; Thomas Crowell, New York; 1963; - sensitively told story of an eleven year old Navajo boy's difficult acceptance of life in the city.

28. Indian Games and Crafts; Hofsinde, Robert; William Morrow & Co. New York. - presents detailed instructions on how to make simple game equipment for twelve different games and how to play them just as many Indians did. Each step is illustrated and all materials are listed.
29. The American Indian Story; McNeer, May; Ariel Books; New York; 1963; - discusses the possible migration of American Indians to N.A. through Alaska, briefly describes many of the great Indian chiefs, and includes traditional folklore and customs of some tribes.
30. The American Indian as Farmer; Morris, Loverne; Melmont Children's Press, Chicago Illinois: 1963 - describes many American Indians who farmed successfully - covers wide range of tribes.
31. With the Indians in the Rockies; Schultz, James W.; Houghton-Mifflin, Boston, Mass.: 1960; - emphasizes rigors of frontier life for two boys, an Indian boy and non-Indian, depending upon each other for survival - tells widely contrasting value systems and cultures.
32. Wigwam in the City; Smucker, Barbara; Dutton, 1965 -- one of a very few children's books exploring American Indian life in modern cities.
33. Little Sioux Girl; Lenski, Lois; Lippincott, 1958; - modern Indian story set on Standing Rock Indian reservation in the Dakotas.
34. Indian and Camp Handicraft
35. Indianscraft
36. Indian Silversmithing; The Bruce Publishing Co.; 700 N. Broadway; Milwaukee, Wisc. 53201
37. Paiute; Wheeler; Caxton Printers, LTD.; School Service Dept.; 306-320 Main St.; Caldwell, Idaho 83605

38. Saga of Chief Joseph; Howard; (same as above)
39. Caracajou: Montgomery; (same as above)
40. Hokahey! American Indians Then and Now; McGraw-Hill Book Co.;
8171 Redwood Highway; Novato, Calif. 94947
41. Patriot Chiefs, A Chronicle of American Indian Leadership; Josephy;
The Viking Press Inc., 625 Madison Ave., N.Y. 10022.

AUDIO-VISUAL BIBLIOGRAPHY

(in Columbia Heights Audio-Visual Dept.)

Films

1. "American Indians Before European Settlement" - 11 min. I,J
Before the coming of Europeans, North America was inhabited by Indian tribes who had occupied the continent for thousands of years.
2. "Boy of the Navajos, The" -- 11 min. P,I
The story of a present-day Navajo boy as he herds sheep in Arizona.
3. "Cave Dwellers of the Old Stone Age" -- 18 min. I
A journey of exploration into the past - to the cave dwellings of prehistoric men in Old Stone Age.
4. "Hopi Indian Village Life" -- 11 min. P,I,J
Portrayal of the Hopi Indians and their mode of living as it exists today, makes clear the changing character of Hopi Indian life.
5. "Indian Boy of the Southwest" -- 15 min. P,I
Toboya, a Hopi Indian boy, tells about his life, and his home. He lives on a high mesa in the southwestern desert of the U.S.
6. "Indian Family of Long Ago" -- 14 min. P,I
Accurately re-creates the life of Plains Indians in the Dakotas and adjoining territories two hundred years ago.
7. "Indians of Early America" -- 22 min. P,I
Photographed on locations throughout entire U.S. and Canada, this film re-creates the environment and typical activities of tribes from four major regions -- the Eastern Woodlands, the Midwestern Plains, the Southwest and the Northwest Coast.
8. "Meet the Sioux Indians" -- 11 min. P,I
The way of life of the Sioux Indians, constantly on the move, carrying their possessions on a travois.
9. "Woodland Indians of Early America" -- 11 min. P,I
Authentic reconstructions and scenes in the Eastern and Great Lakes regions provide settings for this study of Woodland Indian life prior to European influence.

AUDIO-VISUAL (Cont.)

Films (Part II)

1. "Indians of the Plains" -- 15 min. (black and white)
Academy Films
1145 North Las Palman Avenue
Hollywood, Calif. 90738
2. "Pueblo Indian Pottery" - 14 min. (color)
Harold C. Ambrosch Film Productions
P.O. Box 98
Glendale, Calif.
3. "Indian Family of the California Desert" -- 15 min. (color)
A woman from the Cahuilla Indian tribe, which has lived for
hundreds of years near the desert area now called Palm Springs,
recalls her primitive life and illustrates that her tribe intelligently
adapted to its environment, had fine craft skills and were
creative, intelligent and happy people.
Produced by Educational Horizons Films
4. "Navajo Indians" -- 11 min. I,J,H (B/W)
Portrays the Navajos engaged in such activities as building a
home, tilling the soil, tending sheep; shows barter at a local
trading post, the performance of native dances, a marriage ceremony,
and a wedding feast.
Encyclopaedia Britannica Educational Corporation
425 North Michigan Avenue
Chicago, Illinois 60611
5. "Navajo Children" -- 11 min. P,E,J (B/W)
The story of a young Navajo boy and girl as they move with their
family from their winter home to a summer home. Also includes
a marksmanship contest and a sequence on the weaving of rugs.
Same address as above.

6. "American Indians of Today" -- 16 min. I,J,H (color)
Contrasts present-day activities, achievements, and problems of American Indians as they exist on a reservation and in urban relocation centers. Reveals current trends that are shaping the future of Indians as ranchers and farmers, migratory workers, craftsmen and artists, professional men, and technicians.
Same address as above.
7. "Miracle on the Mesa" (color)
Shilin Film Service, Inc.
450 56th Street
New York, New York 10019
8. "Indian Influences in the U.S." (color)
Coronet Instructional Films
9. "Sisibakwat" -- 18 min. (color) I,J
- the Ojibway maple harvest; shows how the Indians set up camp in the springtime, gathered and boiled sap to make gum sugar, hard candy and sugar.

AUDIO-VISUAL (Cont.)

Film-Strips (in Columbia Heights A-V Dept.)

1. Indian Cultures of the Americas Series

E10631	The Incas, The Mayas and the Aztecs
E10632	Indians of the Southeast
E10633	Indians of the Southwest
E10634	Indians of the Northeast
E10635	Indians of the Plains
E10636	Indians and Eskimos of the Northwest

Other Film Strips

1. "Indians of the Northeastern Woodlands" (color - 32 frames)
Society for Visual Education, Inc.
1345 Diversey Parkway
Chicago, Ill.

2. "Indians of the Southeastern Woodlands"
Eye Gate House, Inc.
Filmstrip Department
146-01 Archer Avenue
Mamaica, N.Y. 10035

3. "Northwest Indians - Salish - Tlingit" (color - 41 frames)
"Plains Indians - Dakota"
"Southwest Indians - Hopi"
"Woodland Indians - Iroquois - Delaware"
Jam Handy Organization
2821 East Grand Boulevard
Detroit, Michigan

4. "Learning About Indians (Gr. K-6) - color

59705 -011	Learning About Indian Costumes
59705-012	Learning About Indian Houses
59075-013	Learning About Indian Dances
59075-014	Learning About Indian Crafts
59075-015	Complete Set of 4

Shows how Indians from several tribal groups lived. Students will gain insights into many aspects of Indian life. Traces the Indian migration westward.

Cenco Educational Aids/ 2600 S. Kostner Ave./ Chicago, Ill. 60623

5. American Heritage Series

The American Indian Before Columbus
The American Indian After Columbus
The American Indian Growing Up
Religions of the American Indian
Arts and Culture of the American Indian
The American Indian Today

-- 6 color sound filmstrips
Teachers' guide
catalogue No. 401 -- \$84.00

6. Minorities Have Made America Great: Set Two

American Indians (Parts I and II)

Warren Schloat Productions, Inc.
Pleasantville, New York 10570

7. "Indians of the Plain" -- I, JH, SH
Society for Visual Education, Inc.
1345 Diversey
Chicago, Ill. 60614

8. "Indian Problems" -- Critical Thinking Aid
Modern Learning Aids
Division of Modern Talking Picture Service
1212 Avenue of the Americas
New York, New York 10036

RECORDS

(in Columbia Heights A-V Dept.)

SS1222	American Indian Dances
SS1223	War Whoops and Medicine Songs
FM12-28	Songs & Dances of Great Lake Indians
FM12-29	Healing Songs of the American Indians
FM12-30	Songs & Dances of the Flathead Indians
FM12-31	Apache
FM12-32	American Indian Dances
FM12-33	The Star Maiden & Other Indian Tales
FM12-34	American Indian Tales for Children of -- Gods & Ghosts

OTHER RECORDS

No. 4401 Music of the Sioux and the Navajo
 -- fourteen traditional and contemporary songs show
 vitality of modern Amerindians
 Folkways/Scholastic Records
 906 Sylvan Ave.
 Englewood Cliffs, N.J. 07632

SLIDES

1741	Grave of Sitting Bull -- Mobridge, South Dakota
1744	Indian Art and Craft Center -- Sisseton, South Dakota
1894	Crazy Horse Memorial near Custer, South Dakota
1898	Sioux Chief Big Cloud

(South Dakota State Library Commission
322 South Fort Street
Pierre, South Dakota 57501)

How to Make a Chippewa Birch-Bark Canoe (17 slides)
(Educational Services Department/ Minnesota Historical Society/
1500 Mississippi Street/ St. Paul, Minn. 55101)

TRANSPARENCY ORIGINALS

George Catlin's American Indians: Enrichment No. 1 - (I,JH,SH)
(40)

Minnesota Mining & Manufacturing Co.
Visual Products Division
3-M Center
St. Paul, Minnesota 55119

PICTURES

1. "Indians of Minnesota"
Minnesota Historical Society
2. "The Fur Trade in Minnesota Country"
Ibid.
3. Two sets of American Indians
4. American Indian Posters
Hayes School Publishing Co., Inc.
Wilkinsburg, Pa.

OTHER RESOURCE AIDS

1. Resource people
2. View Master
3. Listening tapes

BOOKLETS

1. "New Indian Series: Famous Indians" (12 booklets)

U.S. Dept. of the Interior
Bureau of Indian Affairs

2. "The Indian in American History" - Virgil J. Vogel

Integrated Education Associates
Chicago, Ill.

3. "Indians in Minnesota"

League of Women Voters of Minnesota
Minneapolis, Minnesota

4. "Looking Back" (Indians 1820-1850)

Ed Letterman

5. "American Indians" - Florence Randall

Highlights Handbook (1963)

PERIODICALS

1. "Arizona Highways"

Arizona Highways
2039 W. Lewis Ave.
Phoenix, Arizona 85009

2. "National Geographic"

July, 1944 -- "Indians of Our Western Plains"
Sept., 1948 -- "Ancient Cliff Dwellers of Mesa Verde"
Sept., 1947 -- "Indian Life Before the Colonists Came"
Feb., 1948 -- "Indians of the Far West"
Feb., 1964 -- "Wetherill Mesa Yields Secrets of the Cliff Dwellers"
 "20th Century Indians Preserve Cliff Dwellers'
 Customs"
May, 1967 -- "First Masters of the American Desert"
 (The Hohokam)

3. "Minnesota Motorist (AAA)"

March, 1970 -- "The Faces of Minnesota: The Indian"
April, 1970 -- "The Faces of Minnesota: The Fur Trader"

FIELD TRIPS

1. Minnesota Historical Society Museum

Lesson programs (45 minutes) in which students participate in activities as part of their learning.

Topics: "Early Indian Cultures" - a survey including Paleo-Indian, Eastern Archaic Woodland, Hopewellian, and Mississippian cultures in the Minnesota country. Emphasis is placed on the efficient use of natural resources to sustain life. The tools, pottery, and weapons of these cultures are utilized in the presentation.

"The Sioux and Chippewa Indians" - a picture of the life styles of the Sioux and the Chippewa is presented through the objects that were used in daily living. The lesson includes giving the students an awareness of Indian contributions to present-day society.

2. Kathio-Mille Lacs Indian Museum (near Vineland)

Open daily from May 15 to Sept. 15. Admission free. Reservations may be made by writing to the museum at Vineland.

Several prehistoric Indian sites containing burial mounds are now being preserved. During the next two years extensive development will take place to interpret to the public the Upper Sioux Agency, and the Lower Sioux Agency.

3. Hennepin County Historical Society Museum

Open daily from 2:00 to 4:30 P.M.
Fine display of Indian artifacts

A Native American Curriculum
Unit for the Fifth Grade,
Natam V (MFT*TTT). Muller.

Copy 1

INDIAN AMERICANS

A Native American Curriculum Unit
for the Fifth Grade, Natam V
(MFT*TTT). Muller.

Copy 1

INDIAN AMERICANS